OS OSSORIANVM,

OR

A BONE FOR A BISHOP TO PICK:

Being a VINDICATION of ſome paſſages in a Treatiſe lately publiſhed, called ANTI-CAVALIERISME, from the impertinent and importune exceptions of GR: WILLIAMS, the Author of the *Grand Rebellion*: Calling himſelfe by the name of the L. Biſhop of OSSORY.

Wherein Likewiſe,

The Malignitie of ſeverall paſſages in the ſaid *Grand Rebellion* againſt the *Parliament*, is diſcovered; and that Queſtion further cleared; How and in what ſenſe Kingly Government may be ſaid to be the Ordinance of GOD: So that it may indifferently ſerve for an Anſwer to that whole Diſcourſe.

By the Author of the ſayd TREATISE of ANTI-CAVALIERISME.

HOSEA, 7. 3.

They make the King glad with their wickednesse, and the Princes with their lies.

Non Prælati, ſed Pilati. Bern. Aprill 11

London, Printed for *Henry Overton*, 1643.

MVSEVM
BRITAN
NICVM

A BONE FOR A BISHOP TO PICK.

THe Country Proverbe is, that *Good Ale never wants a friend on the Bench*: Nor doth any notable designe of the Divell, against Reformation, or the power of Religion, ever want a friend, or two (for faile) upon the Episcopall Chayre. The Author of the *Grand Rebellion* (a title fit for *Gr: Williams* L. Bishop of *Ossory*, be it a man with a Vizard or without, and of his own procuring) ingenuously confesseth, *pag.* 4. of his discourse, *that we scarce read of any Rebellion, but some base Priests, the Chaplaines of the Divell, have begot it Habemus confitentem reum*: out of his own mouth, or from his own pen, we may judge him. For the truth is, that there is no baser Priests, then base Bishops, as there is no baser drosse then that which flies highest and lyes uppermost upon the mettall: nor is there any ranke of men under Heaven, which furnish the Divell with Chaplaines more to his minde, better instructed for the Kingdom of darkenesse, readier either to sing or say masse at his elbow in state, then these. And very true it is, as this *Grand Rebellionist* affirmeth, that *we scarce*

read of any Rebellion, but ſome of theſe baſe Prieſts have begot it. He that deſires particular information hereof, at leaſt as far as concernes the Rebellions begotten in this Land and Kingdome, is deſired to repaire to Mr. *Prynn's* late Collections, entituled, *The Antipathie of the Engliſh Lordly Prelacie, both to Regall Monarchy, and civill unity*: where he ſhall finde many Rebellions and miſchievous plots againſt Kings, and all of them calling Biſhops by that Name and title they ſo much affect, I meane, FATHERS.

And whether the preſent diſtempers, diſtractions, calamities and confuſions, which ſhake the very foundations of this Kingdome and State at this day, amongſt which notwithſtanding our Hierarchicall Seer finds his *Grand Rebellion*, doe not relate unto his own order, as the principall founders and fomenters of them; I referre to the mature and impartiall conſideration of all knowing men amongſt us, that have not drunk away their Chriſtian wits, or drown'd their principles of ingenuity, in the intoxicating cup of the Romiſh whore. That dangerous arrow of contention which was lately ſhot betweene the two Siſter Nations, *England* and *Scotland*, do not the world know that it was ſhot out of an Epiſcopall Bow? And who are thoſe that have ſown the ſeeds of that moſt unnaturall and deplorable ſtrife, now broken out into a devouring flame between his Majeſty and his people, but ſtatizing Prelates, who by the waters of their baſe flattery falling down ſo abundantly from the mountaines of their pride, into the channell of Prerogative, have made it ſwell like *Iordan* in the time of Harveſt when hee overfloweth his banks? If men ſhould ſet themſelves to powre contempt upon Princes, and to undermine the Thrones, yea or the lives themſelves, of Kings: there is no method or practiſe of a more conexive importance, of a more precipitate tendency hereunto, then by expoſing and rendring them obnoxious to the jealouſie of God, by making them his compeer's, in Omniſcience, Omnipreſence, Omnipotencie, *&c.* Which one of the Hierarchicall Claſsis (Dr. *Corbet* by Name,) late Biſhop of *Norwich*) did in a publique Sermon at *Pauls Croſſe*, not very many yeares ſince, inveſting Kings with all the Royalties of Heaven and

with

with all the incommunicable properties and excellencies of God. Men of this kind of addres unto Kings and Princes, and that through importune flatteries and Idolatrous admiration and adoration of Regall power, bereave them of all memory and thought of their being *but men*, compelling them to own and claime to themselves Prerogatives above the Moon, such as paralell, if not transcend, the Prerogatives of God himselfe: These are the men that cannot with justice count it any injury at all to them, to be look'd upon as the Grand Authors and procurers of farre the greatest part of all the troubles, miseries, and mischiefes whatsoever, whereby either the Honour, Crownes, or Lives of Princes are indangered. The *maker* of the Idol, is sayd to be *the sparke that kindles the fire* wherewith it is *burnt and consumed*, Esa. 2. 31. And he certainly is the greatest endammager, if not destroyer of Kings, that placeth their Thrones too neere the Throne of God, and that tamper with the hearts and consciences of men to adore I know not what an unknowne Deity in them. *See more of this Anti-cavalier.* p. 14 15.

The World needs not my informat on, nor any mans besides, that Prelates, especially of later times, have beene the Grand Corrupters of the loyalty of Kings unto God: and consequently by weakening their interests in Heaven, have withal weakened and shaken their interests likewise on earth, I meane in the hearts and affections of men.

And whether this *Gr: Williams* hath not beene hard at worke upon the same occupation with his Prelaticall fraternity, I appeale to the sweat of his browes, and the complaint of his eye-lids for want of sleepe, whilst his Master-piece of *Grand Rebellion* was in hammering.

It is no part of my intent to garble the bulk of his Pamphleticall discourse, or to sift out all the drosse and soyle therof. there being little said, but what hath (in effect) bin answered *plus millies*. I shall onely passe two or three briefe Observations, upon the generall carriage of the discourse; and then consider with what dexterity or successe, hee hath stormed the Anti-Cavalier, in those particulars of his Discourse, which a man would think troubled him, and stood in his way more then all their fellowes, because of his furious assault made upon

on them in particular. But the man (I ſuſpect) was herein more cunning then paſsionate: Hee made choice of thoſe paſſages to give anſwer unto not which moſt oppoſed him in his way, but which he conceived would beſt take the colour of an anſwer & were likelieſt to ſuffer an *Eclipſe* of their light, by an interpoſition of ſome miſty lines betweene the underſtandings of men and them; that ſo his Readers, and Party, apprehending ſome things anſwered in the Diſcourſe, might by the figure *Synechdoche*, and out of their abundant charity, preſume the whole Treatiſe to be ſufficiently anſwered. It may bee this Philo-Cavalier is of the houſe and linage of that Ancient Souldier in Plautus called Thraſo who repreſents his providence and prudence in War, thus: *quâ illi pugnabant maximè, ego fugiebam maximè:*

Where Men were fierceſt in the fight,
I made away by ſwifteſt flight.

Certaine I am that where the Anti-Cavalier is ſtrongeſt and neereſt the heart of his buſineſſe, there this Philo-Cavalier comes not neere him by 40. foot.

CHAP. I.

CAP. I.

OBSERVATIONS CONCERNING The Diſcourſe mentioned, called the *Grand Rebellion* in the Generall.

FIrſt, whereas the Author of this Diſcourſe, pretends his Calculation onely for the Meridian of *Ireland*, and the Parliament ſitting in his *Epiſcopall See* (as he calls it) *at Kellkenny, pag* 66. acknowledging with a counterfeit and graceleſſe modeſtie, *the* Parliament *of* England *to be above his ſphere, p.* 63. yet evident it is, by the ſpirit that rules in the ayre of the whole diſcourſe; that the *Parliament at Kellkenny* was but the ſhadow; and the *Parliament of England the body*, that he would have ſacrificed upon the ſervice of his *Epiſcopall See*; and that they are not the Rebells indeed, the Popiſh Rebells in *Ireland* that this *Gr.* mainely brands with the odious imputation of Rebellion; but the beſt and loyalleſt Subjects of *England*, who favour the proceedings of the Parliament here, as juſt and equall. (being by ſolemne Proteſtation unto God lately made; deepely bound hereunto) The malignity of his intentions in this kind are ſo virulent and ſtrong of the poyſon, that it eates through the vaile and covering of *Kellkenny*, and Rebellion in *Ireland* which he caſts over it in ſeverall paſſages of his diſcourſe: and plainely diſcovers it's bent againſt the Parliament of *England*. See whether theſe lines be calculated for the Rebellion in *Ireland*, or Parliament and Parliament friends in *England*. *Nemo repentè fit peſſimus: But the wicked grow worſe and worſe: Firſt you muſt lend, then you muſt give, if not, we will take: or if you deny your goods, we will have your bodies. So*

at

at first, whatsoever we doe, it is for the King, &c. p. 97. So againe p. 68. *it is well knowne to all the world, that whatsoever this good King hath Suffered at the hands of his Subiects, it is for the preservation of the true* Protestant Religion, *of the established lawes of this Kingdome, of those Reverend* Bishops, *Grave* Doctors, *and all the rest of the learned and Religious* Clergie, *that have ever maintained and will to the spilling of the last drop of their blood, defend this Truth against all* Papists, *and other* Anabaptisticall Brownists *and Sectaries whatsoever.* In these and many other passages of His Pamphlet, *quasi sol ex suo indicio perit.*

Much like a Rat, before he is aware.
He squeak's himselfe into a trapping snare.

By this observation it is evident, that though the man bee but a Diocesan Bishop, yet he is an Arch-dissembler, and metropoliticall Politician. He shelter's himselfe behind *Kelkenny* and the Paliament there, as his Bullwarke: and let's flie at the Parliament of *England*, hoping, that though God should prosper his owne Cause in their hand, yet *Kelkenny* and the Rebells in *Ireland*, will protect him from the sword of their Justice.

Secondly, that is considerable in the generall Carriage of his Discourse, that the bent of his fierceneſle all along is only (or chiefly) against his owne Fancy or shadow, and that hee either purely mistakes or willingly dissembles the state of the question betweene him and his adversaries. For all that hee beats himselfe, and wearies his Reader to prove in his *Grand Rebellion*, as appeares from the very Title Page, is this, *That it is no wayes lawfull for any private man, or any sort or degree of men whatsoever in the Kingdome, for any cause, or upon any pretext, to rebell, take armes, and resist the authority of their lawfull King*: Which is a position, wherein hee hath *neminem contradicentem* (to my knowledge) certaine I am, that neither the *Anti-Cavalier*, nor the seditious Pamphleter (falsely so called by him, p. 97.) against whom notwithstanding he tyrannizeth with his pen as if he had borrowed it of the great *Turke* for the service, have any thing in their writings, repugnant thereunto. If the man

man had had a mind to have done any thing worthy of his Chaire upon this occasion, or to have convinced his adversaries of error, he should have grappled with this conclusion, & laid it flat on its back; *that its lawfull for Subiects to defend themselves to the uttermost, against lawlesse Thieves and Murderers*; or (which is the same) against those who without any lawfull Authority or warrant either from God or man, attempt by force to take from them either their goods, liberties, lives, freedome of Religion, or the like. But this conclusion, feeles not so much as the weight of his little finger. Or at least, he should have tried the dexterity and strength of his learning to make good this position; *that it is not lawfull for a state, in tenderesse and truth of respects to the honour and safety of their King, and for the safety of the Kingdome to remove the wicked from about his Throne, especially being notorious Malefactors and Delinquents against the Laws: and further by their desperate Counsels and practises apparently endanger both King and Kingdome.* It is true, the proofe of this assertion, had it bin never so substantially made, would not have reach'd home, would not have concluded the unlawfullnesse of taking up Armes against those professed Sons of *Abaddon* those Cavaliers, that lawlesly and cauteleslly make spoyle and havock dayly of the lives, liberties and goods, of the Subjects of this Kingdome: yet, would it have come ten degrees nearer the maine Question in hand between him and those that are contrarie-minded to him, and vindicated the sufficiencie and learning of the man at another manner of rate, then by a long, tedious, and tempestuous discourse, only to prove that the Sun is up at noon day, that lawfull Authority cannot lawfully be resisted.

But I perceive the man is full of Bishop-Craft: he saw that as well the impugning of the former, as the making good of the latter Conclusion were pieces too hot for him to handle, and therefore very wisely leaves them for others to burne their fingers with, if they please. But intending chiefly (as it seems) to abuse the judgements and Consciences of the weaker and lesse considering sort of men, and to weaken their hand in their way, he blusters and thunders, and armes himselfe with hell fire, to maintaine and prove such a conclusion,

which ſuch men may eaſily think concludes them both, and yet in deed and in truth doth nothing leſſe then conclude either. For to prove that Theeves and Murderers, or the deſtroyers of a Land, may not lawfully be reſiſted, becauſe the Authority of a lawfull King may not be reſiſted, is as if I ſhould goe about to prove, the earth to be a lightſome body, becauſe the Sun is ſuch, or that *Gr. Williams* is a Papiſt, becauſe the Pope of *Rome* is ſuch.

Thirdly, he that ſhall attentively reade the diſcourſe mentioned, and narrowly compare place with place, ſhall find the Authour ever and anon prevaricating with his cauſe, turning head upon himſelfe, full of inconſiſtences and fierce contradictions, reeling and ſtaggering, playing up and down, driven to and againe,

Nunc hûc nunc illûc, exemplo nubis aquoſæ. i. e.

Much like a watriſh Cloud, which ſomtimes hither
Is driven with the wind, and ſomtimes thither.

ſo that his Reader may much better, and more eaſily judge what his maine drift is by his Biſhoprick then by his Book. And the truth is, that they that have a mind to be his through Adverſaries, need no other grounds to juſtifie the Parliament of *England* and their Friends, and the Armes they have taken up, then thoſe that are poſitively layd down by himſelfe. Nay that which is yet more, he affirmes and grants many things, which, if themſelves were juſtifiable, would juſtifie farre harder proceedings againſt Kings by their Subjects, then any he ſo much as chargeth the Parliament or their aſſiſtants with againſt the King. He affirmeth p. 67. that *He that is entruſted, cannot doe more then all they that doe intruſt him.* Doth it not follow cleerly from hence, that the King, being the great Fiduciarie of the Kingdome, and intruſted by the people, can no more oppoſe them, then they him? Beſides, how agreeth this aſſertion but as harp and harrow with that other, p. 64. viz. *that the King is* major univerſis, *greater then all his People taken together?* Doubtleſſe he that is greater (in power and Authority) then all, may lawfully doe more then all.

Againe,

Againe, p. 69. we have this fairly affirmed, *that it is lawfull to recall a power given, when it is abuſed.* Doth not the man (think you) hold the Depoſition of Kings lawfull in caſe of abuſed power? eſpecially granting, (as he doth, p. 65. *that the power wherewith the King is inveſted, was, the Peoples, till they yeelded it up unto him!* Whether the man be of this judgement or no, I am ſure his words are.

Againe, p. 55. we have (all in effect, and almoſt *in terminis*) fairely granted, which either the Anti-Cavalier, or the Seditious Pamphleter (before mentioned) contend for, in theſe words. *But for private robbers, God hath not placed them over us, nor commanded us to obey them, neither have they any right by any law, but the law of ſtrength, to exact any thing of us: and therfore we are obliged by no law to yeild obedience unto them, neither are we hindred by any neceſſity either of rule or ſubjection, but that we may lawfully repell all the injuries they offer unto us.* I ſuppoſe the man hath ſo much ingenuitie (though it be not Epiſcopall commodity) as to abhorre to ſay, that God hath placed that viperous brood of Cavaliers in the Kings Army over us: neither hath he commanded us to obey them: therfore by his own cleare and full aſſertion, *we are not hindred by any neceſſity either of rule or ſubjection, but that we may lawfully repell all the injuries they offer unto us.* And this (I dare ſay) is the *ſumma totalis* of all the particulars in the Tract of Anti-Cavalieriſme, if they were truly caſt up.

Againe, when he ſaith pag. 103. *That people have no better remedy, when Kings are evill, then to pray unto God, that as he hath ſent them in his fury, ſo he would take away in his mercy*; doth he not preferre the praying down, the praying dead of Kings, before the praying of them righteous, gracious, or accepted with God? Doubtleſſe there is not the leaſt touch of any ſo bloody a ſtreyne againſt Kings, in any of the writeings ſo ſeverely cenſured by him. Beſides, he that recommends it *as the beſt remedie that people have, when Kings are evill, to pray to God to take them away*: doth he not hereby juſtifie the lawfullneſſe of uſing other means alſo to effect it? There are very few things, if any at all, that may lawfully be prayed for before God, but that other meanes likewiſe may lawfully, yea and for the moſt

part ought to be uſed, for the obtaining therof. Woe be to Kings if this mans Doctrine ſhould be received and practiſed home in the world. That inſinuation of his p. 104. *that a great part,* (if not the greateſt) *of the Laws of this land, were obtained little better then by force and violence, compelling Kings to conſent unto them*, being rightly interpreted, doth not ſo much reflect upon Parliaments (which yet was the good will and intent of the Inſinuator) as upon Kings themſelves, who (it ſeemes) could not be perſwaded or drawn to yeeld to the eſtabliſhing of good Lawes for their people, without little leſſe then compulſion thereunto.

I ſhall preſent you but with on threed more of this ſpinning, (for the preſent) which I draw out from p. 14. of his worthy piece: *And in ſuch* (*that is in a ſinnefull*] *manner of aſſuming Government, there is juſt cauſe of reſiſting; and a faire colour of Rebelling againſt them, if you call it Rebellion, when men diſcharge their duties in defence of juſtice to oppoſe uſurpation.* Here is a blaſt of Doctrine that were it put in practiſe, is enough to ſhake the foundations of the Thrones and ſafeties of Moſt Kings now in poſſeſsion; yea and to infringe and infeeble the right of their Poſterities to their Crowns for ever. For how few Kings are there at this day ſitting upon Thrones, ſome of whoſe Predeceſſors, from whom they derive their rights and Titles, *have not aſſumed their government in a ſinfull manner?* If ſuch *a manner of aſſuming their Govetnments* did evacuate their Titles, and made them unlawfull Kings, and gave the ſubjects of that Kingdome *juſt cauſe of reſiſting* and de-throning them; Certainly they who ſucceed them in their Thrones, can have no better or more juſtifiable Title, then their Predeceſſors, from whom they derive their Title-hood; and therfore *affirme their Governments in a ſinnefull manner* alſo: and conſequently *there is juſt cauſe of reſiſting them*, and *men did but diſcharge their duties in oppoſing ſuch uſurpation.*

Certainly if the Fathers or Grandfathers right for never ſo many deſcents, was no better then an uſurpation, and they, as uſurpers, might lawfully have bin reſiſted; the right of the Son, being none other then what deſcends upon him from theſe, can be no better then an uſurpation neither; and conſequently

ſequently there is the ſame juſtice to reſiſt and depoſe him, which was to have reſiſted his uſurping progenitors. One of your ſinfull manners of aſſuming Government, is when the aſſumer murthers his predeceſſor; another, when hee depoſeth him, &c. Did not WILLIAM Duke of *Normandy*, (ſirnamed the Conquerer) murther King *Harold*, his predeceſſor in his Throne? except you will juſtifie one Prince in pulling out the throat of another and make all Wars between King and King lawfull. Now then by your divinity, *William* of *Normandy*, after hee had taken poſſeſsion of his Crowne, might lawfully have bin reſiſted by the people, and they had but done their duties in defence of juſtice that had reſiſted him. You that have thus poyſoned the fountaine, let the world judge how little the ſtreames are beholding to you, you will never thrive by Hoggs, if you bring them to no fairer Market then this.

CAP. II.

The firſt Encounter of the Author of the Grand Rebellion *againſt the* Anti-cavalier, *about that Scripture paſſage,* 1 Pet 2. 13. *Examined.*

THE Philo-Cavalier takes no knowledge of his Antagoniſt, for the firſt 47 *pages* of his Pamphlet, and upwards, but at the laſt line of *page* 48. hee lay's on with his Croſiers ſtaffe after this manner.

And therefore though I doe not wonder that ignorant fellowes ſhould be ſo impudent, as to affirme the King or Kingly Government to be the Ordinance or Creation, or Creature of man, and to ſay that the Apoſtle ſuppoſeth the ſame, becauſe he ſaith, Submit your ſelves to every Ordinance of man for the Lords ſake, whether it be unto the King, &c. *Yet I doe admire that* Buchanan, *or any other man of learning,* &c.

1. You may pleaſe to take notice, that the man was mar-

velous well in breath and long-winded (halfe to a miracle) when he came here to grapple with his adverſarie; for hee makes a period or ſentence laſting two whole pages, and part of a third, betweene the riſe of his ſentence in his *Quamvis*, and the fall in his *tamen* anſwering to it, there are five dozen of lines (at leaſt) full ſtuffed, partly with ſenſe, partly with non-ſenſe; as we ſhall ſee preſently. This ſentence (it ſeems) was built by him with like difficultie and badneſſe of ſucceſſe, as the City *Iericho* of old was built by *Hiel*, who *layd the foundation thereof in* Abiram *his firſt borne, and ſet up the gates thereof in his youngeſt Son* Segub. 1 King. 16. 34.

2. As *Peter* and *Iohn* had neither ſilver nor gold, but gave the poore Cripple ſuch as they had: So this man it ſeemes hath neither learning nor modeſty, but ſuch as he hath, hee gives his poore Brother *Ignorance and Impudence*.

But Sir, how ignorant I pray you, is the *Anti-cavalier*?

1. He is not ſo ignorant as contrary to all rules of Grammar, and principles of Rhetorique, and the common and known Laws of ſpeaking and diſcourſe, to place ſeverall whole periods of ſpeech, betweene a *Quamvis* and a *tamen*, relating each to other, as in the ſame ſentence.

Nor yet 2. is he ſo Ignorant as to ſay, *that the King is inveſted with the power of the people*; and yet in the very ſame place to affirme, *that the King is the fountaine of all power*. This is your ignorance, *pag.* 65. of your diſcourſe) not his. Surely if the power, wherewith the King is inveſted, was firſt in the people, the King is not the fountaine of all power.

Nor 3. Is he ſo Ignorant as to ſay, *that the people freed* Jonathan *out of the hand of Saul*, non armis ſed precibus, *that is*, not by force, but by prayers. This is a feather of your Gooſe, *p.* 55. not of his. *And the people ſaid unto* Saul, *ſhall* Jonathan *die, who hath wrought this great ſalvation in* Iſrael? *God forbid! as the Lord liveth, there ſhall not one haire of his head fall to the ground.* 1 Sam. 14. 45. This ſurely is no Common Prayer, to ſweare or proteſt before a King that that ſhall be done, which a man hath a minde to have done. I ſee Biſhops have little skill in Prayers but onely in thoſe that are Common; which certainly theſe of the peoples to *Saul* were not.

Nor

Nor yet 4° is he ſo ignorant, as to ſay, *that the Ivie ſo entwiſteth it ſelfe about the Oake, that the one cannot happily ſubſiſt without the other.* This you ſay, *pag.* 10. of your Diſcourſe: I cannot but wonder how you came to the knowledge of this profound ſecret in nature, that the Oake cannot ſubſiſt, without the Ivie twiſting it ſelfe about it. I do not remember it in *Ariſtotles Problems*, nor in *Theophraſtus* περὶ φυτῶν. But the compariſon (I confeſſe) is very apt to repreſent the termes of relation between the two ſubjects you ſpeake of. The Church you meane (which in your known Dialect, is the Prælaticall Clergie) and the Common wealth, have bin hitherto, and yet in part are ſo linked together, that as the Ivie intwiſteth it ſelfe about the Oake, *viz.* to the ſore detriment and impaireing and with perill to the life of it; ſo hath your Church circumvented and compaſſed about the eſtate and Commonwealth, to the extreame miſery and ſorrow thereof and to the imminent danger of the very ſubſiſtence and being of it.

Nor yet 5°. is the man you wot of ſo ignorant, as to affirme that *an unjuſt malicious Magiſtrate, hath this ordinary power from God, to lay punishment unjuſtly upon us*, which yet your ignorance inableth you to affirme, *p.* 26. what you meane by an ordinary power in this caſe, I confeſſe I know not: but certaine I am, that to ſay that any Magiſtrate at all, whether juſt or unjuſt, whether gracious or malicious, hath any power at all from God, whether ordinary or extraordinary, *to lay puniſhment unjuſtly upon any man*, is as like the ſound of an empty tub as may be. And how much more to affirme, that *our Saviour ſhould* ſay this unto *Pilate?* From which affirmation notwithſtanding all your learning (it ſeems) was not able to deliver you.

Nor 6°. is he ſo ignorant, as to ſay, *that hee that fighteth againſt the Kings army, warreth againſt the King*, yet this you ſay, *p.* 97. which is, as if a man ſhould ſay, that a Phyſitian that fighteth againſt the diſtemper or diſeaſe of his patient, fighteth againſt his Patient himſelfe: Or that he that ſeeketh to rend and teare the Ivie from about the Oake, endeavoureth to annoy and hurt the Oake alſo. Neither will your paralell inſtance relieve you at all againſt the imputation of this abſurdity

except you can firſt prove by as ſufficient teſtimony, that the *Parliament* is as much miſuſed & led aſide to its own ruine and ruine of the *Kingdom* by the Earle of *Eſſex* as it hath bin proved, that the King is miſuſed by his Army and Perſons about him.

Nor 7°. is hee ſo ignorant as to deny, that either *Joſeph in ſwearing by the life of* Pharaoh, *or the Midwives in lying unto the King, ſinned.* But whether your ignorance teacheth you not to deny both, let the 56. *p.* Of your booke be asked the queſtion.

Nor 8°. is he ſo ignorant, as to prove, that *Kings are acknowledged by God himſelfe to be of divine Inſtitution, becauſe hee calleth* Nebuchadnezzar *his ſervant, and* Cyrus *his annointed.* This is your demonſtration, *p.* 48. If every thing that God uſeth or diſpoſeth of for the fullfilling of his pleaſure and purpoſes in any kind, ſhould preſently bee of divine inſtitution, the rage and malice and murtherous ſpirit of the Jews againſt Chriſt, ſhould be of Divine inſtitution too: For theſe were made uſe of and diſpoſed by him, to bring to paſſe a counſell and purpoſe of his of farre greater conſequence both for his own glory, and for the benefit of his Church, then any thing that either *Cyrus* or *Nebuchadnezzar* did. ſee *Act.* 4. 7,28. Kings may bee *his Servants*, and Monarchs *his annointed ones* though the inſtitution of the kinds and formes of their governments, were from men. There is no man (I thinke) that ever thought or ſaid, that thoſe men, who whilſt they were yet Subjects: were the ſervants and annointed of God, muſt neceſſarily forfeit theſe priviledges by being taken up into a Throne.

Nor 9°. (and laſtly) is he ſo ignorant, as to ſay, that *the rights and Prerogatives which are afforded the King by the Lawes of his owne Land come farre ſhort of, and are ſcraſe the moitie of thoſe Prerogatives, which the ſpirit of God hath in the* Old Teſtament, *warranted upon the Jewiſh Kings; and what the univerſall law of nature hath eſtabliſhed upon all Supreame Governors.* Your Pen blotted your paper with theſe lines, in *p.* 104. of your Diſcourſe. *I wonder what, or how many Prerogatives thoſe ſhould be, which the Spirit of God hath warranted unto the Jewiſh Kings in the Old Teſtament.* It ſeemes they are like unto *the Starres in the*

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Firmament of Heaven: the man can neither *number them, nor call them by their Names.* But why doth hee neither *number our Name*, ſo much as any one of them? It may be he was afraid of an end of an old Saw.

Pauperis eſt numerare pecus.

'Tis poore Mans guiſe his Cattell 'ere to number.

He conceives that he makes the better proviſion, to make them to bee had in reverence by men, both for their multitude and their glory, by wrapping both up in that myſterious ſilence which he hath done. The Inhabitants of *terra incognita*, are the goodlieſt men in the World. I doe not thinke that the man, notwithſtanding his Cenſorian Rod layd on with ſo much ſeverity upon the backe of ignorance, knowes any other *Prerogatives warranted by the ſpirit of God unto the* Jewiſh *Kings in the Old Teſtament*, but onely theſe and the like. 1°. *That they ſhould not multiply horſes.* 2°. *That they ſhould not cauſe the people to returne unto* Egypt. 3°. *That they ſhould not multiply Wives to themſelves, that their heart turne not away.* 4°. *That they ſhould not multiply to themſelves ſilver and Gold.* 5°. *That they ſhould read the booke of the law of God all the dayes of their life.* 6°. *That they ſhould learne to feare the Lord their God, to keep all the words of his law to doe them.* 7°. *That their heart ſhould not bee liſted up above their Brethren.* 8°. (and Laſtly) *that in caſe they turned not aſide from the commandement either to the right hand or to the left, they ſhould prolong their dayes in his Kingdome; they and their Children in the middeſt of Iſrael.* If you will call theſe Prerogatives, I doe not know but the laws of the Land afford them all unto his Majeſtie in as ample manner, as you can deſire them. As for other Prerogatives beſides theſe, warranted by the ſpirit of God in the Old Teſtament to the Jewiſh Kings, I muſt be a debter to your informations, to attaine the knowledge of any: when you ſhall have fully informed mee, what, and how many they are, I ſhall bee the better able to give you an accompt, whether the laws of the land doe afford them unto his Majeſtie, or no; and whether thoſe, which

Deut. 17 16 17, 18, 19, 20.

theſe lawes doe afford him, bee not *the moitie of them*. In the meanetime I muſt, though at the perill of your diſpleaſure, believe, that the laws of the Land doe afford unto him, and that in good meaſure, heaped up and running over, all Prerogatives whatſoever warranted by the ſpirit of *God* to the Jewiſh Kings, and which the univerſall Law of nature hath eſtabliſhed upon all Supreame Governors. But

By all theſe particulars, and many more like to them, that might be added it fully appeares, that the *Anti-Cavalier* hath not ſo monopoliz'd the commodity of ignorance, but that the Philo-Cavalier hath much of it lying upon his hand alſo. And the truth is, that notwithſtanding by his ſevere exclamation againſt ignorance, he inſinuats himſelfe a choyce veſſell of learning and knowledge: yet there are more then a few in the world, who know that farre the greateſt part of a Biſhops eſtate in learning, is ordinarily put into two bags, the treaſure of the on being a heap of ſayings and ſentences gathered by the hand of an Index, out of authors for the flattering of Princes: the treaſure of the other, a like collection for the reparation and maintenance of the Epiſcopall Chayre. Take them out of theſe two Theames, they are (for the moſt part) like *piſces in arido*, quite out of their Element.

And that this Biſhop by name, makes treaſure and very precious ſubſtance of ſuch collections as we ſpeak of is evident from hence, becauſe he layes them up with that extraordinary carefullneſſe and intenſneſſe of mind, wherewith covetous old men are wont to lay up their gold. Himſelfe confeſſeth in his Epiſtle to the Reader, that when he compoſed his Grand Rebellion, he had not his bookes about him; which plainely ſhewes, that thoſe allegations and ſentences from Authors, which are (almoſt) without end, (I am ſure to no good end) heaped up in his Diſcourſe, kept his heart company very neerely, and had double and treble care and coſt beſtowed upon them in their laying up. Otherwiſe, it is little leſſe then an incredibility, that a man ſhould carry ſuch vaſt multitudes of other mens ſayings *verbatim* in his head, except his heart were deep in the cõfedracy alſo. I do not believe that he remembers, or is able to ſay by rote, as much more, out of all

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the Authors or bookes that ever he read. Therefore though he had not his bookes about him; yet he had the beſt part of his eſtate in learning about him, his Conn'd ſentences for the undoeing of Kings.

But 2° he is ſo advanced in choller againſt the Anti-Cavalier, that hee is not ſatisfied with powring out the contempt of *Ignorance* upon him, but further to grind his name and reputation to powder; he arraignes him at the Barre of his conſiſtory for the foule ſinne of *Impudence* alſo. I ſee it's ill halting before a Cripple: (however;) the common ſaying is, ſet a Thiefe to take a Thiefe. The man it ſeemes is ſo extreamely well experienced in the point of impudence, that he is able to diſcerne it where it is not, yea where there is not the leaſt colour nor appearance of it. For all that he chargeth him with to make good his ſore inditement, is that hee affirmes, *The King or Kingly government, to be the ordinance, creation, or venture of man: and, that the Apoſtle ſuppoſeth the ſame, becauſe he ſaith ſubmit*, &c. All which amounts to no more, then to what himſelfe granteth, and affirmeth immediatly, ſaying, *that he* (the Anti-Cavalier) *might well underſtand* (which I preſume he very well doth) *that the ſame act is often aſcribed as well to the mediate, as immediate agent*, &c. So then ſuppoſe man to be but the mediate agent in, or about, the Creation of Kingly Government (which himſelfe here ſuppoſeth) and God the immediate, (*cujus contrarium verum eſt*) yet may this creation, by his owne rule bear well aſcribed *to man, the mediate, as to God the immediate Agent.* So that the height of his evidence; to make good both thoſe hainous crimes, *of ignorance and impudence*, againſt the Anti Cavalier amounts to no more then this, that the Anti-Cavalier, hath no more learning or ingenuity in him, then to be of a Biſhops judgement.

But Sir, give me leave to tell you that if a man would be ſo ill minded towards you, as to charge you with impudence, your *Grand Rebellion* would in many paſſages of it juſtifie the accuſation to your face. For,

1° doe you not *p.* 68. Fome out your owne ſhame in theſe words? *It is well known to all the World, that whatſoever this good King hath ſuffered* (ſpeaking of His Majeſtie) *at the hands of his*

Subjects, it is for preſerving the true Proteſtant Religion, *of the eſtabliſhed lawes of this Kingdome*, &c. Surely you have a very lax, wide and Cathedrall conſcience, or elſe ſuch a prodigious and ſhameleſſe monſter of untruth could never have bin conceived there. If you had onely ſaid, that it had bin ſuſpected, or partly believed in the World, that *the King hath ſuffered* for thoſe reaſons you mention, it had bin a pretty ſtreine of impudence, except you equivocate, and *by the World*, meane the World Malignant only. For in all the World beſides, I know not the leaſt touch of any ſuſpition this way, but diſcover a full ſatisfaction to the contrary, on every hand. Nay in the Malignant World it ſelfe, I verily believe, that it is rather ſaid and pretended, then believed. But that which is not ſo much as thought, or ſuſpected in the World, you ſtrein courteſie both with your conſcience and your forehead at once, to affirme, that *it is knowne*, and that not ſimply *to the World*, but, *to All the World*; Nay, as if you were up upon your tiptoe's to be *aut Cæſar, aut nullus*, in point of impudence, you advance yet higher and ſay, *that it is* WELL KNOWNE *to all the World*. A man would thinke by ſuch a deportment of your Conſcience and Pen as this is, that you had taken your ſolemne leave of modeſty, ſhamefaſtneſſe and truth, and never meant to ſee their faces, or to have to do with them more. And to make your Conſcience leave muttering and lingering after them you ſeale up your reſolution in this kind, with another egge of the ſame Bird, *p.* 105. towards the end of your Diſcourſe, where you give one tumble more in the ſame mire, affirming *that the King ſuffereth all for the protection of Gods ſervice, as it was eſtabliſhed in the pureſt time of Reformation, and for the preſervation of our lawes from any corrupt interpretation, or arbitrary invaſion upon them*, &c. The man (queſtionleſſe) hath very lately (as if hee had quite forgotten his devotions to the Virgin *Mary*) Sacrificed to the Goddeſſe Ἀγαισχυντία and is now,

——*Funſtuque ſacris, et potus, et exlex*

Full of his holy Sacrifice,
High drunken and of lawleſſe guiſe.

I wonder what Crotchet hath fallen in conjunction with the Rochet to inſpire the man with any ſuch notion or conceit, that the *King* ſhould *ſuffer for the protection of Gods Service, or for the preſervation of our Laws from any corrupt interpretation*, &c. Doth hee not make himſelfe greater then the Parliament it ſelfe, in taking upon him to know the reaſons and motives upon which they have advanced the forces now on foot, better then themſelves? Or have they ever declared any ſuch ground of thoſe proceedings of theirs, which (it ſeemes by this Counſellor of ſtate) are troubleſome unto the King or as he ſuggeſteth. Surely he hath plowed with ſome malicious or mad Heifer, to make ſuch an interpretation of ſo eaſie a riddle. If the retinue of *Jim* and *Ojim* about his Majeſties perſon, thoſe hairy Apoſtates from humanity it ſelfe, be in the Biſhops judgment, the ſervice of God; well may he ſay, that *the King ſuffers for the protection of the ſervice of God*. Or if the ruine and deſtruction of the Land by thoſe walking ſacks of blood, the Cavaliers, be the *preſervation of our laws from corrupt interpretation*, it is ſomewhat a tolerable conjecture, to thinke the King may ſuffer for it. But if by the ſervice of God he meanes either the truth of Religion, purity of his worſhip, or the like; and by preſervation of the laws from corrupt interpretations any ſuch thing as the knowne ſignification of the words import; hee might with farre leſſe diſparagement to himſelfe in point of reaſon, wit, and honeſty, have affirmed, that the King ſuffers for not making the Sun to ſhine, or the Winds to blow when the Parliament would have him.

2° If that ſaying of yours, p. 29. viz. *That a King hath power & Authority to doe what he pleaſeth*, were preſented to the Lady Modeſtie, I believe ſhee would bluſh at it, and not own it. Nor would any man that hath not his forehead fenc'd with Iron and Braſſe, ever have adventured his reputation abroad in the world, in ſuch a rotten bottome. Who ever gave a King power and Authoritie to doe what he pleaſeth, God, or Man, except it be thoſe enemies both of God and Man, I meane the Lords of the Chayre? *Quod libet, licet*, was an abhorring and hiſſing even amongſt the Heathen.

3° What fellowſhip, or communion, either with modeſtie or truth

truth, hath that ſaying of yours, p. 101. *that both the Parliament forces in England, and the Rebells in* Ireland, *make little difference, betweene Papiſt and Proteſtant, the well affected and diſaffected: and that the eſtates of both, is the thing that they thirſt after?*

And yet as if you had not been ſhameleſſe enough in your affirmation, you ſeale it up, with this triumphant *Epiphonema*; *Haud ignota Cano.* I ſee how ever the World goes, yet Biſhops will be merry and ſing.

I confeſſe the Parliament Forces, in the judgement of many, make too little difference in one reſpect, *betweene Papiſt and Proteſtant; the well affected and diſaffected*; they ſhew more of the favour and forbearance, which they expreſſe towards the well affected, *to Papiſts and diſaffected*, then their ſhare comes to. But to thirſt after the eſtates either of the one or of the other, is the diſeaſe that reigneth amongſt your Legions: if there bee a ſprinkling of it amongſt the Parliament forces, I feare ſo much the more a Partie of yours amongſt them. But (I ſee) it doth the man good at the heart, to make the Parliament forces in *England*; and Rebells in Ireland, to draw in the ſame yoke of obloquy and reproach together.

4°. Let Charity herſelf Judge, whether that be not impudence in the higheſt, for a man that is himſelf a Biſhop, to call any proceedings in an aſſembly, eſpecially in a Parliamentary aſſembly, againſt Biſhops, by the name of a Rebellion. And let the Reader judge, whether you be not the man that ſpeak at this rate, making your ſelf, and all of your Order, Kings and Princes (at leaſt) in theſe words of yours, p. 13. *And therfore if any aſſembly hath (like* Corah) *rebelled againſt* Aaron, *and caſt their Biſhops and preachers out of doores: I would adviſe them to follow the Councell of S^t* Ambroſe *in the like caſe.* Quod inconſultò fecerunt, conſultiùs revocetur; *what they have inconſiderately done to throw them out, let them more adviſedly revoke, and call them in againe.* It is an eaſie matter to diſcerne for what meridian this Calculation is made; and what aſſembly it is, that is complained on for *rebelling againſt Aaron*, that is, for *caſting their Biſhops and preachers out of doores.* I tell you Sir, that all the water in the Sea will never waſh you cleane from the guilt of impudence, who being but a ſingle and ſimple man;

ſhall

ſhall tell ſuch an aſſembly as the Parliament of *England they have done any thing inconſiderately.* Might not the malefactor when he is caſt by the Judge at the Barre, with as much modeſty, tell the Judge that he knew the law better then he, and that he had given an iniuſt ſentence? But to call that act of this great aſſembly, whereby they caſt their Biſhops (for Preachers I believe they caſt out none) out of doores, *Rebellion*, ſmell's ſo ranke of the Chayre, that it is enough to fill the whole Kingdome with the ſtench and ill ſavour of it; and to move every man to tread and trample upon the Chaire as a ſnuffe.

In the meane time, theſe ejaculations from the Philo-Cavalier, with many more like unto them that bear them company in his booke, are ſufficient to ſatisfie any reaſonable man, that the Anti-Cavalier, is neither *ſo ignorant, nor ſo impudent*, but that he hath his Peeres, yea and ſuperiors too in both, and that amongſt thoſe Cherubims and Seraphims themſelves, who would ſo faine recover their loſt Heaven in PARLIAMENT.

How ſleight the ailement of the man is, to make theſe hideous outcries of ignorance and impudence againſt the Anti-Cavalier, was formerly touched: His grievement onely is, *that he affirmes the King or Kingly Government to be the ordinance or creation of man, and that the Apoſtle ſuppoſeth the ſame.* The man ſurely is beſides himſelfe, to fall ſo heavy upon another, for ſaying onely that which himſelfe ſaith. In this expreſsion of himſelfe, the Anti-Cavalier determineth nothing either for or againſt any particular ſence or conſideration, in which the King or Kingly Government, may be called the creation of Man. And himſelf expreſſely grants (not many lines after) that there is a ſence, which he call's *ſecondary or derogative, wherein the power and authority of Kings, is as S^t. Peter calleth it, the ordinance of man.* Hee that affirmeth *Gregory*, or *Griffith Williams*, (or, whatever the name of the Hobgoblin, *Gr.* bee) to be an Iriſh Biſhop, doth not deny him his Biſhoprick of *Oſſory*. Nor doth he that ſaith, he is worthy to bee puniſhed for his Grand Rebellion, deny but that hee is worthy to loſe his Prieſt-hood for it. Generall and indefinite ſayings, do not

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at all contradict particulars that are ſubordinate to them.

Well, but though the Anti-Cavalier ſay nothing in this paſſage contrary to him, yet hee doth not ſpeake out, as hee would have him; he is jealous of him that hee meanes contrary to him; and *that when he affirmes Kingly Government to be the creation of man*, his intent is, to exclude it from being the ordinance of God, at leaſt from being the ordinance of God in the ſence *Paramount* which hath bin conſecrated by the order of Biſhops. But,

Might he not aſwell fall foule upon St *Peter* for ſpeaking no otherwiſe then the Anti-Cavalier doth, as upon the Anti-Cavalier for ſpeaking as St Peter doth? St. *Peter* plainly ſuppoſeth the *King to be the creature or ordinance of man*; but whether he meanes *primarily* or *ſecondarily*, he expreſſeth himſelfe no more then the other. But the man (it's like) is more inclineable to have a good opinion of St *Peter*, and to befriend him in his thoughts, for the See of *Romes* ſake, which claim's ſpeciall intereſt in this Apoſtle, then he is of the Anti-Cavalier, whoſe loyalty to that Chaire (I perceive) hee much ſuſpects.

But however it be ſomewhat an hard meaſure to be attainted as an *ignorant and impudent fellow*, onely upon ſuſpition that a man will not conforme his judgement and conſcience to a Biſhops diſtinction; yet let the matter of fact bee confeſſed and acknowledged, and the Juſtice of it argued a little, and inſiſted upon.

The difference then betweene the two combatants, as touching the point in hand, conſiſts in theſe two particulars.

1°. The Biſhop affirmes, that *God was unto* David *and* Saul, *and is to all other Kings, the immediate giver of their Kingdomes unto them*. This the Anti-Cavalier deny's.

2°. The Biſhop affirmes, *the power and authority of Kings to be originally and primarily the ordinance of God*. This his Antagoniſt craves leave to explaine (as he hath done, *p.* 5. & 6. Of his Anti Cavalieriſme) or elſe to deny.

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For the former; me thinkes that a very few words ſhould ſerve to bring forth the truth into a cleere and perfect light between them. If *God* was *the immediate giver of their Kingdoms, unto* Saul *and* David, and the people *the mediate,* then the people were before God in the donation of them unto them, and God onely interven'd to ſecond, ratifie and accompliſh the donation of the people.

Every freſhman knowes, that the immediate agent or cauſe of any thing, is the laſt and loweſt in the ſubordination; and that which produceth the effect without the intervention of any other: and that all the reſt, that have precedency therein, are mediate or remote. Therefore if God was the immediate giver of *Sauls* or *Davids* Kingdome, and the people the mediate, the people made uſe of God and not God of the people, actually to inveſt and inthrone them.

Beſides, evident it is, that Gods election, nomination, or recomendation of them to the people, for their Kings, did not make them Kings, I meane actuall, formall and compleat Kings; no, nor yet his inclining their hearts to a willingneſſe to accept of them for their Kings, and to inveſt them with their power, but their actuall acceptation or receiving of them, for their Kings. *Saul* was not a King, that is, had no right or authority to exerciſe any Regall power by vertue of Gods election or nomination of him to the Kingdome, till *Samuel* had preſented him unto all the people, as nominated by God to be their King, and the people gave their conſent and approbation of him accordingly, in that acclamation, *God ſave the King,* 1 Sam. 10. 24. The people in this their acceptation of him for their King, were the immediate givers of the Kingdome unto him, becauſe this being done, he had a lawfull power to exerciſe Regall authority over the people immediately, and without the intervening of any further act of God. Nor had *David,* though nominated and deſigned long before by God himſelfe to the Kingdome; any right to exerciſe Regall power by vertue of that deſignation, untill *the men of Iudah came, and annointed him King in* Hebron. 2 *Sam.* 2. 4. Nor had he any right by vertue of his annointing, to exerciſe any Regall power over any other of the Tribes, ſave

onely that Tribe which annointed him, and thereby declared their acceptation of him for their King. Hee was not King over all *Iſrael*, till all the Tribes came to him, and by their Elders anointed him King over Iſraell, therby declaring their conſents and approbations to have him their King alſo. And now *David* was inveſted with Regall power and authority. So that the Sun in his might ſhines not clearer, then this truth, that God was not the immediate but onely the mediate giver of their Kingdoms, both unto *Saul* and *David*. And though it had bin ſinnefull in the People to have refuſed either of them for their King, being by Name, and by the miniſtery of a great Prophet recommended unto them by *God* yet had ſuch a refuſall bin made of them by the people, there is no reaſon to thinke that they had ever bin Kings. And therefore God himſelfe divides betweene himſelfe and his people the conſtitution of a King amongſt them, after this manner; that he will have the choice or nomination of him, but they ſhall have the inveſtiture, or the actuall and immediate making of him a King. *When thou art come into the Land which the Lord God giveth thee, and ſhalt poſſeſſe it, and ſhalt dwell therein, and ſhalt ſay; I will ſet a King over me, like as all the Nations that are about me: thou ſhalt in any wiſe ſet (or make, as the former tranſlation reads it) him King over thee, whom the Lord thy God ſhall chuſe: thou mayſt not ſet a ſtranger over thee,* &c Deut. 17. 14. 15. Therefore God was onely the mediate or remote cauſe of their King, themſelves the immediate: becauſe election or nomination to an office, alwaies preced's, actuall collation of it.

Hence likewiſe it fully appeares, how left handed the Biſhop is in his underſtanding of Scriptures. To prove that *God* was the immediate giver of their Kingdomes to the two Kings mentioned, he cites ſuch paſſages as theſe. *Thus ſaith the Lord God of Iſrael* (viz. to David) *I anointed thee King over Iſraell*, 2 Sam. 12. 7. and that of *Solomon*, 1 *King.* 2. 24. Where he acknowledgeth *that the Lord had eſtabliſhed him, and ſet him on the Throne of* David *his father*; and that of *Abijah* to *Jeroboam*, 1 Kin. 11. 35. *I will take the Kingdome out of his ſons hand, and will give it unto thee.* All which places onely prove, that all

all theſe Kings were beholding to God for their Kingdomes, and that he by his providence, working and inclining the hearts of the people to accept of them from his hand for their Kings, brought them unto their Thrones. Here is neither proofe, nor ſhew nor colour of proofe, of Gods being the immediate giver of their Kingdomes. When God ſaith, *Ezek.* 20. 25. *that he gave them* (the people) *Statutes that were not good, and judgements wherein they ſhould not live*: doth it follow from hence, that God was the immediate giver of them? He was no otherwiſe the giver of them, then by ſuffering their Idolatrous Kings and falſe Prophets to make and to teach Idolatrous Statutes and Doctrines amongſt them. Theſe were the immediate givers of theſe Statutes that were not good, *Gene.* 19. 29. God is ſaid to *have deſtroyed the Cities of the plaine*: doth it follow from hence, that God was the immediate deſtroyer of them and did not uſe the miniſterie or mediation of fire and brimſtone to doe it? The Biſhop is every whit as weak in his Theologicalls, as in his logicalls, if he knowes not that any event in providence may be attributed unto, or aſſumed by God, whatſoever and how many-ſoever the intermediate or immediate productive cauſes thereof be, becauſe hee rules and orders and diſpoſeth them all towards the production thereof.

The latter difference between them touching the point in hand, is, whether the power and authority of Kings be *originally and primarily* the ordinance of God. This the Biſhop affirmes without any caution, or explication at all. The Anti-Cavalier muſt diſtinguiſh and explaine, or elſe deny. If the Biſhops meaning be, either firſt, that God is the primary and Supreame diſpoſer of thrones and Kingdomes, and that there is no man inveſted with regall power and authority, but that he is more indebted unto God, then unto any man, or men whatſoever, for it: or Secondly, if his meaning be, that *God* is the originall and prime mover of the hearts of a people, to ſet a King over them whenſoever they doe it, being otherwiſe at liberty to erect what forme of Government amongſt themſelves they pleaſe. or Thirdly, if his meaning be, that God gives men the light of Reaſon, judgment and underſtan-

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IRREGULAR PAGINATION

...ed the Bishop is in his understanding of Scriptures. To prove that *God* was the immediate giver of their Kingdomes to the two Kings mentioned, he cites such passages as these. *Thus saith the Lord God of Israel* (viz. to David) *I anointed thee King over Israell*, 2 Sam. 12. 7. and that of *Solomon*, 1 *King*. 2. 24. Where he acknowledgeth *that the Lord had established him, and set him on the Throne of* David *his father*; and that of *Abijah* to *Jeroboam*, 1 Kin. 11. 35. *I will take the Kingdome out of his sons hand, and will give it unto thee*. All which places onely prove, that all

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ding, whereby they are able to contrive and ſhape out ſuch a forme or tenor of Regall power or authority, that the uſe and *adminiſtration* of it may be commodious and beneficiall unto them, in all theſe three ſences, the *Anti Cavalier* can ſhake *hands* with the Biſhop, in his opinion, *that the power and authority of Kings is originally and primarily from God.* But if his meaning be (as the whole tenor of his Diſcourſe gives it to be) that *God* at firſt, immediately and by himſelfe, without the intervention of the reaſons and wills of men, drew a particular platforme or modell of Regall government, power or authority, which he hath impoſed upon the World as an Ordinance, for all Nations, or for any Nation, to ſet up amongſt them; in this ſence the *Anti-Cavalier* bids defiance to the Biſhops opinion, maintaining *the power and authority of Kings to be originally and primarily the Ordinance of God.*

His Reaſons are theſe:

Reaſ: 1. 1°. Neither doe the Scriptures, nor any other Author, ſo much as mention any ſuch draught or plat-forme of Regall Authority, compoſ'd immediately by God himſelfe; much leſſe doe they mention any impoſition by *God* of any ſuch plat-forme upon the World to be obſerved. Therefore it is either pure ignorance or impudence in the Biſhop, to father any ſuch opinion: As for his diſcovery *of all the parts of regall power Synechdochically ſet down*, by God. *when immediately after the flood he ordained the revenging ſword of blood ſhed and the ſlaviſh ſervitude of paternall deriſion,* (p. 47.) it is a diſcovery of the ſame Calculation with his, who lately found a Sea and Land and woods and Rivers, and (upon the matter) another world in the Moone. Certainely it is as lawfull, and as agreeable to this Ordinance of God, that blood-ſhed ſhould be avenged by the ſword of any other forme of government as in that which is Regall, and by inferiour Magiſtrates, in caſe their Authority will extend unto it, as the authority of Judges doe, as by the King himſelfe. If the man can acquit himſelf no better in ſtating the Epiſcopall function from the Scriptures, then here he doth the Regall; (and I ſuſpect his inſufficiencie paralell in both) he will leave me under a ſtrong jealouſie that he is *a plant which* Chriſts *Heavenly Father never planted*

planted, and consequently must ere long *be plucked up*.

2°. If Regall power and authority bee originally the Ordinance of God (in the sence Episcopall) then every forme of Regall power, which swerves or varies from that patterne or platforme, which is the ordinance of God, must needs bee a corruption of an Ordinance of God, and consequently sinfull and unlawfull. The sequel of this Proposition is undeniable. Every ordinance of God hath a certaine, limited and determinat nature, whereby it is distinguished and may be known from all other things; and the substituting of any other thing in the name or place of an ordinance of *God*, is a sin, and that of a high nature. *Reas.* 2.

Therefore I assume.

But every forme of Regall power, which swerves or varies from that pattern which is supposed to be the ordinance of *God* is not sinfull, or unlawfull. *Ergo*;

For the explication of this latter Proposition, it is to bee considered, that there are scarce any two forms of Regall government in exercise at this day in the world, but differ, and that in matters of such consequence, that if the one bee the Ordinance of God, the other is a corruption of this Ordinance, and so unlawfull. I suppose there is no such Government or power in any Nation, but is somewaies limited and bounded either by lawes, or customes, or covenants, or persons, or the like: and very hard it is, nay (doubtlesse) unpossible to find two Regall Governments in all the world, whose frame and fashion, whose bars and limitations are altogether the same. Whence it must needs follow, that if there bee any such forme of Government, whether Regall or whatsoever, that is an ordinance of God, (in the sense now argued) there can be but one, if there be any at all, lawfull government in the world. For all governments differing from that, which is agreeable to the Ordinance of God are corruptions thereof, and so unlawfull. So then, till the Bishop can find out that Regall government in the world, which is the Ordinance of *God*, by his divinity all governments by *Kings* must bee questionable; and when that one is found out, all the rest besides, are evicted therby to be unlawfull. And thus we

ſee the truth of that ſaying, *Prov.* 27. 14. fullfilled in this mans importune ſtanding up to make Kings greater then *God* hath made them; *He that bleſſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted a curſe to him.* His opinion of Kingly power and authority, being originally and primarily the ordinance of God, being interpreted is enough to make the Crownes of all the Kings upon earth, to droope and languiſh, and ſit looſe upon their heads.

Obj: *It is like, that he will lay hold of this ſhield and buckler, to ſave the life of his opinion, if it may be, Kings were originally ordained and appointed by God to rule: and this is ſufficient to prove Kingly rule or Government to be originally and primarily the Ordinance of GOD.*

Anſw: 1. To this I Anſwer, firſt, It can never bee proved that Kings were originally ordained by God to rule. The firſt we read of, that aſſumed Regall power, was *Nimrod, Gen.* 10. 8. of whom it is ſaid, *that he began to bee a mighty one in the Earth*; and his Kingdome is ſpoken of, *verſ.* 10. There is not the leaſt mention made, nor intimation given, that God had any thing to doe with the advancement of him to his Kingdome, by any ordinance or command of his; either to himſelfe to rule as a King, or to the people over whom hee Reigned, to receive him, or ſubject themſelves unto him, as a King. Nor is their any colour to thinke, that either hee ſhould have ſin'd againſt any ordinance of God, in caſe hee had not made himſelf a King, or that the people ſhould have ſin'd any ſuch ſin, in caſe they had not received him. It is true, God in a way of a generall and permiſsive providence, ſo diſpoſeth of the pride and ambition of *Nimrod's* heart on the one hand, and of the weakeneſſe and ignorance of the people one the other, that betweene them both, *Nimrod* became a King. But had Kingly rule or government bin an ordinance of God, doubtleſſe he would never have lay'd the foundation of it in ſuch a Tyrant and oppreſſor as he was. He ſhould never have hanſel'd ſuch a ſolemn and ſacred Ordinance of GOD as this is pretended to be. The next King heard of in the Scriptures, is *Pharaoh* King of *Egypt*, Gen. 12. 15. and afterward Chap. 14. we heare of Kings by heaps,

heaps, foure making warre againſt five, and five againſt foure: but that any of theſe were put into their Kingdomes by God (otherwiſe then in a way of permiſsive and diſpoſive providence, as was ſaid) or by any ordinance of his, is as cleare as the heavens are to us in the darkeſt night. But

Secondly, ſuppoſe it could be never ſo ſubſtantially prov'd, that men were at firſt ordayned and appointed by God (in the ſence Epiſcopall) to take Kingly rule upon them, yet except it can be as ſubſtantially proved, what the nature, purport, extent, and limits of that rule or power which they exerciſed by vertue or warrant of that ordinance of God, were, there is nothing gotten by this to juſtifie any Regall power now in exerciſe in the world. Though we could prove never ſo ſufficiently, that Chriſt or his Apoſtles ordayned Paſtors and Teachers in the Church to preach the Goſpell, yet except we both knew what this Goſpell was which they were ordayned to preach, and what this preaching it ſelfe was, the proofe of that Ordination by Chriſt and his Apoſtles, would not prove the Paſtors and Teachers amongſt us ever to have bin ordayned by them. Communion in Name between a preſent practiſe, and a practiſe ordayned by God, is a ridiculous foundation in reaſon, to prove the preſent practiſe to have bin ordayned by God. Therfore the Biſhops opinion, that the Kingly Government which is now adminiſtrd in the world, is originally the ordinance of God, will ſtarve, notwithſtanding this reliefe. *Anſw.* 2.

Thirdly, That Government or power which God never impoſed upon any people under heaven to erect or ſet up amongſt them, is not like to be the ordinance of God, command of obſervation to perſons whom it concernes, being an eſſentiall adjunct of an ordinance of God. But God never impoſed the government of Kings upon any Nation, but hath left all Nations free to erect amongſt themſelves what government they pleaſe, whether *Ariſtocraticall, Democraticall*, and however mixt, ſo it be juſt and lawfull, as well as Regall. Therfore government Regall (in the ſence Cathedrall) is not the ordinance of God. The latter Propoſition, *viz.* That God hath left all Nations free to ſet what *Reaſ.* 3.

government

Government themſelves pleaſe; over them, and conſequently hath not impoſed upon them that which is Regall, is evident from his owne grounds, who *p.* 48 affirmeth God to be *the allower and confirmer of Ariſtocraticall and all other forms of Government.* From whence I thus reaſon: If God bee the Allower and confirmer of all other formes of government, as well as of Regall, then were all Nations at liberty to ſet up any other forme of government, as well as it; for a man is at liberty to doe any thing, which God will allow and confirme when he hath done it: yea it is no whit leſſe then blaſphemy, to make God the *Allower* of what is ſinfull or unlawfull to be done.

Reaſ: 4. 4° If Government Regall be no otherwiſe from *God*, or no otherwiſe an ordinance of *God*, then inferiour Magiſtracy and power is, then is it not originally and primarily from *God*. *Sed verum prius*; *Ergo et poſterius*. The ſequel in the Propoſition is ſtrong, as well, *quoad rem*, as *quoad hominem*: *quoad rem*, becauſe inferiour Magiſtracy, is both confer'd and given, and likewiſe limited and ſpecified by men, either by the Soveraign power of the King himſelf as in ſuch Officers and Magiſtrates, as his lawfull Prerogative gives him right and power to create: or elſe by the people, as in thoſe Magiſtrates whoſe nomination and inveſtiture either by law or priviledge of lawfull cuſtome, belongs unto them: *Quoad hominem*; becauſe he holds, that all inferiour Magiſtracy or power, is of a farre inferiour deſcent and origination, in compariſon of that which is Regall. And that it is wholly dependent upon this *page* 47, 65, 66. The truth of the aſſumption or antecedent, *viz:* that government Regall is no otherwiſe from God, then inferiour Magiſtracy or government is, is evident.

1°. Becauſe this is ſaid to be *from Heaven*, and to be ordained of God, as well as that: The Scripture makes no difference or diſtinction, betweene the deſcent of the one and of the other, in this reſpect. Himſelfe taketh notice (*p.*47.) that Chriſt doth *poſitively* affirme *that the power of Pilate was given him from Heaven*; Which is indeed expreſly ſo affirmed by him, *Joh.* 19. 11. excepting only that the Biſhop paraphraſeth

ſeth our Saviours *from above*, with his, *from Heaven*: For which though I cannot commend him, yet ſhall it bee no part of my contention with him at this time. Now *Pilate* all men know, had no Soveraigne or regall power, but was a ſubordinate magiſtrate, deputed to his place of government and rule by the Romane Emperour, and might at pleaſure have bin removed by him. So againe, *Rom.* 13. 1. it is ſaid of *all powers* (*viz.* in rule and government) without any diſtinction, that they *are ordained of God*: and that there is no power (that is, no lawfull power whatſoever) but *is of God*: *For there is no power but of* God, *the powers that bee* (whether Soveraigne, or ſubordinate) *are ordained of God.* Againe,

2°. There is the ſame ſubjection, or ſubjection upon the ſame terms charged upon the conſciences of men, to the one authority, which is unto the other. *Submit your ſelves to every Ordinance of man for the Lords ſake, whether it bee to the King as Supreame, or unto Governors, as unto them that are ſent by him*, &c. 1 *Pet.* 2. 13, 14. Therefore there is no ground in Scripture, to conceive any other manner or kind of the iſſuing or deſcent of the Regall power from *God*, then is of the ſubordinate. All the difference which reaſon can demonſtrate in this kind, is onely this; that the diſpoſall of the hearts of people, and of other circumſtances therewith concurring, to bring a King to a Throne, or Soveraignty of rule and power, is ordinarily a farre greater and more conſiderable act of divine providence; either for the benefit or bane of a people, then the moving of the heart of the King, or the diſpoſing of other interveniences, for the bringing of a man to an inferiour place of Magiſtracy or power. But this is rather a difference in degree, then in kind

5°. If Regall government be the ordinance of God, according to the *Oſſorian* gloſſe and interpretation, then cannot the deſire or requeſt of a Nation or people to have this government over them, be called a *rejecting of* God *from Raigning or ruling over them*. But this deſire or requeſt made by the nation of the Jewes, is by God himſelfe interpreted, *a rejecting or caſting of him away, that he ſhould not raigne over them*, 1 Sam. 8. 67. Therefore certainely the Biſhop of OSSORY is *Reaſ.* 5.

Clericus abſque libro, nec valet ova duo; in his notion of Regall government being the ordinance of God. The aſſumption comes from the mouth of God, almoſt, and as good as, *in terminis*, let the Biſhop deny it at his perill. And for the Propoſition, the very ſound of it is ſuch and ſo diſtinct in the eare of reaſon, that a reaſonable man cannot lightly but prepare his aſſent unto it immediately. For can any thing lightly be ſuppoſed more unreaſonable, then that *God* ſhould challenge and charge a people with a rejection of him, and his rule over them, onely becauſe they deſire ſuch a rule or forme of government amongſt them, which is an ordinance of his after a more ſpeciall and excellent manner, then any other?

Reaſon 6. 6. That rule of Government, the non-exerciſe or non-uſe whereof throughout the whole World, would not have rendred any man ſinnefull or diſpleaſing unto God, is not ſuch a divine and ſupertranſcendent ordiance of God above all other formes of Rule and government, as the Oſſorian Oracle reports it to be. I remember I have to do with men ſo unreaſonable, that if ſuch a ſaying as this that *twice two make foure*; ſhould make againſt them they are ready to cry out of the *ignorance* and *impudence* of him that ſhould affirme it: otherwiſe the Propoſition laid downe, hath a conſiſtence with reaſon and truth, manifeſt enough. But now, to bind the tongue of perverſeneſſe to her good behaviour, take this String or Cord, that it no wayes ſuites with the glory of the wiſdome of God; to ſet his ſeale of ſpeciall excellencie upon any ordinance of his and then to leave all the World at liberty, whether they will uſe it, or obey it or no. Therefore let mee now aſſume.

But the non-exerciſe, or non-uſe of Kingly government, had the world generally agree'd never to have uſed or imbraced it, would not have rendred the World, nor any member thereof ſinfull before God. *Ergo.*

The aſſumption is evident from what hath bin already argued. For if there bee no Nation, but might lawfully have ſet up an other forme of government, as well as this (which is a truth already proved) evident it is, that their refuſing of this government, had bin no wayes ſinnefull. If the Obſervation

vation or uſe of the Regall government had bin neceſſary in point of duty, or had the government it ſelf bin ſuch a choice and divine Ordinance above all other governments, doubtleſſe God would have impoſed it upon his owne people, the Nation of the Jewes, though he had left others to their liberty. But that he no wayes ſo much as recommended it unto them, but left them purely to themſelves, whether they would ſet up a King over them or no; is every whit as much as fully evident, *Deut.* 17. 14. *When thou art come to the Land which the Lord thy God giveth thee, and ſhalt poſſeſſe it and ſhalt dwell therein, and ſhalt ſay I will ſet a King over me like as all the Nations that are about me, thou ſhalt in any wiſe ſet him King over thee, whom the Lord thy God ſhall chuſe,* &c. God doth not here ſay, that when they came into their Land, *he would ſet a King over them* or *have them to ſet a King over them*; but onely that in caſe they ſhould *ſay that they would ſet up a King over them*; that is ſhould freely and voluntarily deſire or reſolve upon ſuch a government, that then for the perſon of him that ſhould bee their King, he would have the election or nomination of him.

Wee know that God himſelfe had ſetled them under an other government, *viz:* by Judges, wherein he had bleſſed and proſpered them many yeers: and though it was not ſimply unlawfull for them to deſire a King to beſet over them (as appeares from the place in *Deuteronomie* laſt cited) yet this deſire of theirs, proceeding out of a diſlike or diſcontentment at that government which God himſelfe had ſet over them, or out of a ſuperſtitious conceipt of ſome divine excellency or perfection in the government they deſired, above that which already they injoyed, was on high breach betweene him and them.

If it bee lawfull to ſpeake the truth withall ſimplicity and ingenuitie, I profeſſe I never yet met with any ſollid, or convincing argument, either from Scripture or otherwiſe, to prove that Regall government or power is in any other ſenſe or conſideration the ordinance of God, then in thoſe three formerly expreſſed.

As for thoſe Scriptures, *by me Kings Reigne*, &c. Prov. 8. 15. and again, *There is no power, but of God: the powers that bee are or-*

dained of God, Rom. 13. 1. with others of like conſideration, they determine nothing in way of any ſpeciall modification, as how, or in what ſenſe whether *originally and primarily, or ſecondarily, or demonſtratively*, onely *whether mediately or immedi-ly*, either Kingly power, or any other be ordained by GOD: much leſſe doe they conclude any thing by way of Prerogative for the manner of the iſſuing of Kingly power from God above any other. All that they prove is that Kingly government and power, as well as any other, are ſimply from God, and are ordained, or rather ordered (τεταγμένη) by God; which is a concluſion, wherewith the Anti-Cavalier is ready to fill the Biſhops boſome with both his hands. As for thoſe Epiſcopall modifications and explications of this concluſion which have bin argued, we have ſeen nothing liker the chaffe before the wind, then they.

CAP. III.

Wherein the Biſhops *ſecond encounter againſt the* Anti-Cavalier, *about the carriage of the Prophet* Eliſha, *towards him that was ſent to take away his head*, 2 King. 6. 32 *Is examined.*

WHen Herod *had killed* James *the brother of* John *with the ſword*, the text ſaith, *that becauſe he ſaw that it pleaſed the people, he proceeded further to take Peter alſo*, Act. 12. 2, 3. The Biſhop (it ſeems) hath either ſo pleaſed himſelf or his friends, with confuting the Anti-Cavalier (over the ſhoulder) once, that he proceeds to a like confutation of him the ſecond time. The Anti-Cavalier pleads the practiſe and example of the Prophet *Eliſha*, who cauſed *the doore to be ſhut*, and the Cavalier, that was ſent to *take away his head, to be roughly handled*, for lawfullneſſe of reſiſtance, againſt unlawfull executioners of unlawfull commands. That quarter in this diſcourſe, which

which the Philo-Cavalier falls upon, is this: *ſurely hee that went thus farre* (viz: as to cauſe the doore to bee ſhut, and the meſſenger of blood to bee roughly handled without) *for the ſafety of his life, when he was but in danger of being aſſaulted, would have gone further if occaſion had bin: and in caſe the Kings Butcher had got in to him, before the doore had bin ſhut, if he had bin able, and had had no other meanes to have ſaved his owne head, but by taking away the others; there is little queſtion to be made, but he would rather have taken, then given an head, in this caſe.*

Againſt this, the Biſhop advanceth with this anſwer (ſuch as it is) that *who this* GOODWIN *is, he knowes not: but he could wiſh, he were none of the Tribe of* Levi, 2°. *Becauſe he finds him ſuch an incendiary of Warre*, &c. 2° *becauſe his objection is full of falſehoods, and falſe grounds*, &c.

If a man could anſwer objections, either with ignorance or with a wiſh, I ſee there is no man like to a Biſhop to cope with an adverſary. For the forlorne hope or firſt advance of his anſwer, is, that *hee knowes not who this* Goodwin *is*, that ſet's the Prophet Eliſha thus upon his back to vexe him. But doth not the man deny himſelf deeply, thus ingenuouſly to confeſſe his ignorance? No doubtleſſe; it is very rare to find a Biſhop under this Fig-tree. The deſigne of this confeſſion rather ſeemes to bee to indigitate his adverſary as a *filius terræ*, and contemptible and obſcure perſon, and himſelf brother to the Sun and Moone, a man of renowne. However, the lamb had no great cauſe to be ſorry if the wolfe knew her not. Nor hath *this Goodwin* any cauſe to bee troubled, that theſe great overſeers overlooke him: he hath bin known to ſome of them to his coſt. But though this ſon of the morning knowes not *this Goodwin* (that *ignorant* and *impudent* fellow he ſpake of before) yet he knows Maſter *Griffith* to be a *learned Divine*, p. 94. and Mr *Warmſtry* to be a *learned preacher of Gods word*, pag 32. both of them (I believe) *men* as much unknowne to him, as *this Goodwin*, excepting onely the relation of co-Malignancy or con-temporizing between them.

2°. In the next place comes on the Vanne of his Anſwer, which is a wiſh, yet of no great ſtrength neither, but a kind

of velleitie: hee could wish that *this GOODWIN were none of the Tribe of Levi.* It is no strange thing for a Bishop to wish evill unto men: they have *both the will and the deed,* (in this kind) given unto them. I believe *he could wish* not onely that *this GOODWIN*, but that all the Ministers within the three Kingdomes, that are faithfull and through-hearted in the worke of the Gospel, were none *of the Tribe of Levi*; nor (I feare) of any other Tribe, but of that which is not.

But it may bee the crookednesse of his wish, may bee made straight by the reasons and grounds of it. Let these therfore stand forth, and plead for their master.

The first is, *because he finds him such an incendiary of warre, and enemy unto peace. Such an incendiary? such an enemie?* I pray as who? as your selfe, and men of your Order? Or as St. *Paul* and the rest of his Order? If he be such an incendiary of war, or enemy to peace as you and yours, let him smart for it: he deserves it. I shall never open my mouth, nor stirre my pen for him. For you annimate and exhort, and egge on all that have no more conscience then to hearken to you, to strengthen the hand of those that are risen up against that Honourable Assembly, the supreme Judicatorie or Court of Justice in the Land, and in them against the peace and safety of all his Majesties 3 Kingdomes; you (I say) stirre up all you can with both your hands to assist and strengthen these men in their way, *to the utmost of their power, by not sparing their goods, nor being niggards in their contributions:* nay, you blow these coales yet hotter, and thrust them forward in this desperate service, *even to the hazard and losse both of libertie and life,* (pag. 105, 106. of your Discourse.) It is true, you baite your hook with the glosse pretence of His Majesties *safety and protection*, as if you call'd in all this helpe and assistance only for these: but your reall intentions are so notorious, and so strong above ground, that you gaine nothing by all your flourishes and pretences in this kind, but the deserved reproach of base hypocrasie and dissimulation on the one hand, and of being the generation of him that is called the *accuser of the Brethren*, one the other. For by your importune

crying

crying out for ayd and assistance to be brought in, for the safety and protection of his Majesty, you plainly insinuate, that it is the Parliament and those faithfull and loyall Subjects of his that stand by them for their defence and safety, that indanger his Majesty, and seek his life, Crown, and dignities: which is an accusation and charge of that desperate falshood and malice, that *the Accuser of the Brethren* we speake of, seemes to have given you *his power and his Throne*, as being more able to manage them for his advantage, then himselfe. This is to be *an incendiary of warre, and an enemy to peace*, to seek to disturbe, and to oppose the proceedings of Law and Justice throughout the Land, to endeavour to strengthen the hand of malefactors and delinquents, that they may be able to wage warre against their lawfull and righteous Judges, to incence the people against those Rulers and Magistrates of theirs, who with upright hearts and unwearied endeavours, seeke the things of their peace and welfare, against those that have already more then begun to devoure them and are upon terms of advantage enough to finish their worke, and to make an utter end of them, if the people themselves will be perswaded to joyne with them, and to help them, as you would have them.

In this sence therfore evident it is, that the Philo-Cavalier, not the Anti-Cavalier, is *the Incendiary of warre, and enemie to peace*. But in what sence, I pray, will the accusation hold against the Anti-Cavalier? How is he *an incendiary of warre*? He exhorts and perswades people all he can, to keep their late vow and Protestation made unto God (not disallowed that ever I heard, by his Majesty himselfe) as *viz. to maintaine and defend, as farre as lawfully they may, with their lives, power, and estates, the true Reformed Protestant Religion; his Majesties Royall person, honour and estate the power and Priviledges of Parliament; the lawfull Rights and Liberties of the Subject, and every person that should make the same protestation, in whatsoever he should doe in the lawfull persuance of the same: And to their power, and as farre as lawfully they may, to oppose, and by all good wayes and meanes endeavour to bring to condigne punishment, all such as shall either by force, practise, counsells, plots, conspiracies or otherwise, doe any thing to the*

contrary

contrarie of any thing in the ſaid proteſtation contained: And neither for feare, hope, nor other reſpect, to relinquiſh this promiſe, vow and proteſtation. If the Anti-Cavalier hath moved little or much out of this his ſphere, let the Biſhop beare teſtimony againſt him and upon due proof made, *Satiet ſe ſanguine, quem ſemper ſitivit:* let the Anti-Cavalier be ſacrificed upon the ſervice of his Anti-Chriſtian and bloody ſpirit as *an incendiarie of warre, and enemy to peace:* but in the mean time (which I make no queſtion will be long enough) let the ſaddle be ſet upon the right Horſe, and he that cryes out againſt the thiefe, be laid hold of for the thief himſelfe.

The ſecond reaſon why he wiſhes *this Goodwin* out of his *Tribe of Levi*, is, *becauſe his objections is full of falſhoods and falſe grounds.*

But good Sir, this is an hard caſe, to wiſh a man unprieſted, becauſe he makes an objection, with falſehoods and falſe grounds in it. If you ever have beene at the Univerſitie, or know any thing of the diſputations there, you cannot but know, that Objections generally are *falſholds, and built upon falſe grounds*; yea and that, in caſe the reſpondent undertakes to defend the truth (which is preſumed he alwayes doth; at leaſt as farre as his judgement leadeth him) unpoſsible it is that any diſputation ſhould be maintained, but onely by Obiections and Arguments that are falſhoods, it being unpoſsible to oppoſe truth with truth. But I can eaſily excuſe the man, though hee hath forgotten the uſe and ſignification of his termes in Logique, calling that an objection, which is an Argument: Theſe were but the Nuts of his Boy-hood and youth. A great States-man, that hath his part and ſhare of the burthen of two or three great Kingdoms upon his ſhoulder, and all theſe in a grievous combuſtion, uprore, and confuſion; is he at all to be blam'd, if he neglects the punctill'os and formalities of his Logique and hath no leiſure to aske his wits the queſtion, how Sophiſters ſpeake in the Schooles.

In the head of his charge, he learnedly diſtinguiſheth between *falſhoods and falſe ground*; but in making good his charge by inſiſting upon particulars, he confounds them again, as he doth himſelfe. Well, but what are *the falſhoods or falſe grounds*

(call

(call them what you will) wherewith the Anti-Cavaliers objection, or argument (call it what you will, *Biſhops* are for liberty) is ſo full?

Now to the heat and ſtrength of the battell. His firſt charge is, that the Anti-Cavalier ſaith in his Objection, that *Ahab ſent to take Eliſha's head*, whereas Ahab *was dead long before.*

I anſwer, 1°. that the Biſhop (it ſeemes) hath lighted upon a miſ-printed Copy, wherein he met with the Father inſtead of the Sonne. A man would think that it were his hard hap, to light upon *Bibles* much miſ-printed alſo, his opinions in divinity, being ſo diſſenting from all Hagiographie of a true impreſsion.

But 2°. Whereas he ſaith, that *Ahab was dead long before*; I demand of him, as hee doth of the *Anti-Cavalier* a few lines after (in another caſe) *what inſpiration hee hath from God to bee ſure of this?* The Scripture determineth nothing of the interim, betweene *Ahabs* death, and this fact of his Sonne *Jehoram.*

But he goeth on and courteouſly granteth, *that the Prophet, in his judgement, deſiring the Elders to handle the meſſenger roughly; or hold him faſt at the doore, did herein a little more, then what God and nature alloweth every man to doe, not to lay down his life, if he can lawfully preſerve it*, &c.

Where is to be noted, that though hee doth not cry out againſt the Prophet *Eliſha* for ſhutting the doore, as hee doth againſt the *Anti-Cavelier*, nor againſt Chriſt, for giving leave, *when we are perſecuted in one City, to fly into another*, yet *in his judgment* the doing of the one and of the other, was A LITTLE MORE *then what God and nature allowed every man to do?* It is no marveile if hee makes himſelf ſo much wiſer then his poore Brethren whom he look's upon as ſo many Ignaro's, and inſults over their ignorance with his knowledge, when as Prophets themſelves, yea and the Lord of Prophets himſelfe being weighed in his ballance, have much adoe to (nay do not fully) hold out with his weights.

But *in all this* which the Prophet did, hee tells us, *that hee finds no violent reſiſtance*, What? and yet *ſomewhat more then*

what God and nature, alloweth every man to doe? Well, but yet he is here ſomewhat ingenuous and tender: he doth not abſolutely deny, but that here might be ſome *violent reſiſtance*; only he profeſſeth that he *finds none*. Juglers can hide and find at pleaſure. The man (I believe) hath learned his *Terence*; *Si ſapis, quod ſcis, neſcis*: and his *Cato* too, who teacheth him that principle of policy, which here he makes uſe of.

Stultitiam ſimulare loco prudentia ſumma eſt; i. e.

'Tis wiſedom's higheſt ſtrain, as time and place may be.
Wiſeleſſe to make thy ſelf, and nothing for to ſee.

If His Majeſtie ſhould come to demand entrance into any of the walled Cities of this *Kingdome* and thoſe within ſhould ſhut the gates againſt him, and not ſuffer him to enter, and withall *ſhould handle him roughly at the Gates*: I believe the mans eyes would now bee opened, and hee would find *violent reſiſtance* here. If by *violent reſiſtance* he means, laying on dry blowes with a weapon, or cleaving a mans head in ſunder with a Skaine or battell-Axe: I confeſſe that neither doe I (in this ſenſe) find any *violent reſiſtance*. But if by violent reſiſtance, he meanes a ſtrong and forcible oppoſition, a withſtanding an aſſailant to the utmoſt of a mans power, at leaſt to the uttermoſt of what was neceſſary to prevent the miſchief that was intended againſt him, doubtleſſe a *violent reſiſtance* is eaſie enough to bee found in the Prophets carriage in this place. Nor did the Anti-Cavalier ever intend a legitimation of any further reſiſtance by way of violence or force, then onely to ſuch a degree, which may in prudence be thought fully ſufficient to ſtave off the violence and iniuſtice of thoſe, who without any lawfull authority ſhall advance againſt them. His meaning never was, to make it lawfull to draw a ſword, when the ſhutting of a doore may be a ſufficient ſecurity.

But the words of the Biſhops greateſt indignation, againſt the Anti-Cavalier in this paſſage, are theſe: *Surely if the meſſenger had got in,* Eliſha *had taken of his head, rather then given his owne.* Here he demands, *what inſpiration the Anti-Cavalier*

lier hath from God to be ſure of this? Withall affirming, *that hee was ſure that* John Baptiſt *would not doe ſo, nor* St. Paul, *nor any other of Gods Saints that he had read of: but theſe men are ſure of every thing, even of Gods ſecret counſell, and that is more then the thoughts of mens hearts,* &c.

I anſwer, 1°. I ſhall pardon the Biſhops mangling and curtailing the Anti-Cavaliers words for his owne advantage in this place, becauſe hee had done honeſtly in a iuſt report of them before, whither the Reader may pleaſe to repaire for a full view of them. But

2°. Whereas he demands, *by what inſpiration from God,* his Antagoniſt *was ſure of this?* I anſwer, by a farre better inſpiration, then the Biſhop had, either to affirme, *that the Chriſtians that were at Ieruſalem when* James *was martyred, were more in number, and greater in power, then were the perſecutors of that Apoſtle,* which yet hee makes no bones to avouch, *p.* 21. or to ſay, *p.* 56. *that mother* Joſeph *in ſwearing by the life of* Pharoah, *nor the midwives in lying to the King, ſinned*; or then hee had to ſay, *p.* 68. that *whatſoever the King hath ſuffered, all the world knowes it is for the preſervation of the Proteſtant Religion, of the eſtabliſhed lawes of this Kingdome,* &c. I marvaile, firſt; by what inſpiration all the world ſhould know it. And I marveile yet more, by what inſpiration the Biſhop ſhould know that all the World knowes it. And I would gladly know by what inſpiration from God he Propheſies and forſees, *p.* 68. that *thoſe Reverend Biſhops, grave Doctors, and all the reſt of the Learned and Religious Clergie, for whoſe preſervation* (as hee; like himſelfe fableth) *the King ſuffers, will to the ſpilling of the laſt drop of their blood, defend the truth* (I thinke he meanes of Proteſtant Religion, or that the King ſuffers all for the preſervation of this Religion, &c.) *Againſt all Papiſts, and other Anabaptiſtical Brownifts and Sectaries whatſoever.* Surely to determine and propheſie what himſelfe would doe in ſuch a caſe as hee here ſpeakes of, requires no leſſe then the knowledge *of Gods ſecret Counſell.* For 1°. the man by his owne ſtrength, and without ſpeciall aſsiſtance from God, is not able to defend any truth of God, to the ſpilling of the firſt, much leſſe to the ſpilling of the laſt drop of his blood; as wee ſee in the example of

Peter, another manner of man to defend the truth with his blood, then the Biſhop is (no diſpraiſe to him) And 2°. Whether *God* will aſſiſt any man, much more a colloguing Biſhop, ſo farre, when it comes to the tryall, as to defend a truth to the laſt drop of his blood, is not revealed, and therfore muſt needs be *the ſecret counſell of God*. But to undertake, that others; I know not how many more, even *all the learned and Religious Clergie*, ſhall doe it, requires a greater inſpiration in the kind, then ever Prophet Apoſtle, or Evangeliſt had. Yet let me adviſe a little better upon the Biſhops expreſſion, in that word, *Religious*: It may bee I may have cauſe to correct my ſelfe (in part) in what I have ſaid. If his meaning be, that *all the Religious Biſhops, Doctors and Clergie, for whoſe preſervation his Majeſtie ſo ſuffers, will to the ſpilling of the laſt drop of their blood, defend the truth of Religion*: I confeſſe this may be very reaſonably (as touching the truth of it) and in a way of good probability affirmed, without any extraordinary inſpiration from God. For this is but a ſaying of like notion with this; that all the Fiſhes in the Sea, that are foules in the aire, are able to fly: or this, all the Lambs in the Fold, that are Lyons in the Forreſt, will bee able enough to deale with the Wolfe, when hee comes. Both theſe are truths manifeſt enough, though but ſimple ones.

In ſuch a figure and Character of ſpeech as this, *all the Biſhops, Doctors, and Clergie (for whoſe preſervation the King ſuffers)* that are Religious, may well defend the truth of Religion, *to the ſpilling of the laſt drop of their blood.*

But to give the Biſhop an accompt, by what inſpiration from God, the Anti-Cavalier affirmeth, that *the prophet in caſe he had had no other meanes to eſcape, and had bin able, would rather have taken, then given, an head*: he might very well, upon conſideration of what the Prophet had done, ſpeake this by the *inſpiration* of reaſon, and (almoſt) of common-ſence. For it is very reaſonable to thinke and ſay, that hee that goes one mile to ſave his life, will goe two, if hee bee able; and there be no other meanes wherby to ſave it. The Prophet (doubtleſſe) did more, more I meane in a geometricall or rationall proportion, in cauſing the Butcher to bee roughly handled,

and

and the doore to be ſhut againſt him, whilſt hee was yet at ſuch a diſtance from doing him harme, then hee ſhould have done in taking away his head, in caſe he had got within him, and could by no other meanes have ſaved his owne. That confidence he pretends that neither *John the Baptiſt*, *nor Paul would doe ſo*, ſuppoſing all circumſtances ſhould have paralell'd (for otherwiſe he ſpeakes to little purpoſe) is but the inſpiration of his Chaire, neither doth he ſo much as plead or pretend, any better ground for it.

But the Biſhop himſelfe (it ſeemes) makes no great treaſure of this anſwer of his neither, but (in effect) grants, that it is very likely that the Prophet would have ſerved the Cavalier neither better nor worſe, then as the Anti-Cavalier conceiveth he would have done, had matters come to that exigent he propoſeth; and therefore (in the third and laſt place) hee caſts out his ſacred Anchor, betakes himſelfe to his bottome anſwer, the beſt of all the ſtrength he had to oppoſe, which is this; That *Eliſha was a great Prophet, and had the ſpirit of* Elijah *doubled upon him; and thoſe actions that he did, or might have done, through the inſpiration of Gods ſpirit; this man may not doe, except he be ſure of the like inſpiration.*

I Anſwer, *Eliſhas being a great* Prophet, *and having the ſpirit of* Elijah *doubled upon him*, hindreth not at all, but that the Anti-Cavalier, yea and the Philo-Cavalier too, may doe, yea and ought to doe, *hic et nunc*, conſenting many things which hee did, and might have done by the inſpiration of Gods Spirit; yea many things, without asking the conſent of *hic et nunc* themſelves. I preſume *Eliſha* prayed unto God, loved God and men, by the inſpiration of Gods ſpirit: and will not the Biſhop allow either himſelfe or others, to doe theſe things, as well as hee? I confeſſe Biſhops have bin very chary and tender in granting this liberty; and where it hath bin taken over-deepe, the High Commiſsion hath made transgreſsion and money of it.

Yea but the Biſhop meanes the extraordinary inſpiration of the Spirit of God; and ſuppoſeth that the Prophet did what hee did in the premiſſes, by ſuch an inſpiration; and hereupon concludes his example to be no pattern or warrant for imitation.

I Anſwer, if this be the meaning, then have at the Butcher with his owne Hatchet; why doth he (a few lines before as we heard) ſay, that *the Prophet in his judgment did, in what he did, but little more then what God and nature alloweth every man to doe*? And why doth he ſay a few lines after, that *indeed the place is plaine, that* Eliſha *made no other reſiſtance, but what every man may lawfully doe*, &c. Surely he that ſaith theſe things doth not thinke that *Eliſha* did what he did, in the particulars ſo much inſiſted upon, by *extraordinary inſpiration* of the ſpirit of God. The truth is, that there are no fewer then three notorious inconſiſtencies or contradictions, within the compaſſe of this his anſwer. Firſt, *his judgement is, that the Prophet did a little more (though but a little more) then what God and nature alloweth every man to doe*. Secondly, his judgement (contrary to that) is, *that the place is plain, that he made no other reſiſtance, but what every man may lawfully doe*. Thirdly, his judgement (contrary to both) is, *that what* Eliſha *did in this caſe, he did it by the extraordinary inſpiration of the Spirit of God*. He that thus turnes himſelfe every way, and cuts and laſheth himſelfe (like *Baals* Prieſts) for an anſwer, is it not a plaine ſigne that he knowes not which way to turne him for an anſwer to purpoſe? The common ſaying is, *Nuſquam eſt, qui ubique eſt*. And yet notwithſtanding, as if he had quitted himſelf like a man, and laid his adverſary flat, hee comes downe from the theatre with this triumphant ſong in his mouth; *yet this man would inferre hence, that we may lawfully, with a ſtrong hand, and open warre, reſiſt the authority of our lawfull King*. The truth is, that for any thing the other man hath anſwered or ſaid, this man or any other man, may inferre from the premiſſes what they will. But he that gives power and authority to a King, *to doe what he pleaſeth*, p. 29. here takes the like power and authority to himſelfe to ſpeake what he pleaſeth. A Reverend Biſhop would bee aſhamed to lay his miſ-begotten Childe at an honeſt mans doore. Verily you deſerve to ſit no more in Parliament, till you can ſhew, where the Anti-Cavalier hath made ſuch an inference as you charge him with, viz: *that we may lawfully, with a ſtrong hand and open warre, reſiſt the authority of a lawfull King*, and if you be kept out till then, your returne

returne will be *ad Calendas Græcas*, the very punctuall preciſe time deſired by all true lovers of the *Goſpell*, for your re-advancement thither. The *Anti Cavalier* never thought it never ſpake it, never delivered it by pen or otherwiſe, that it was lawfull for us or any man to reſiſt the authority of a lawfull King. Therefore the Biſhop goes out in a ſnuffe here.

Yet afterwards, *p.* 62. he would faine have ſomthing to ſay, but that he knowes not well what, to thoſe ſame *almoſt two leaves*, which the Anti-cavalier *ſpends in ſix ſeverall anſwers*, that *hee makes to an objection againſt the examining of the equitie or iniquity of the Kings commands*. Againſt theſe *almoſt two leaves* he gives ſentence *pro tribunali*, that they are *ſpent to no purpoſe*. If I thought ſo, my advice ſhould be to have them bound with the Biſhop of *Oſſoryes* Grand Rebellion: for better one booke troubled, then two.

But is he as ſtrong in his evidence as he is in his judgment? Not by as many degrees as the Sun went back in the Diall of *Ahaz*, in Hezekiahs dayes. Make the computation and ſee. The indictment you have heard already, it is for the crime of *impertinency*: the evidence is, *becauſe we never deny, but that in ſome caſes, though not in all* (*for there muſt bee* Arcana Imperij, *and there muſt be privy Counſellors; and every Peaſant muſt not examine all the Edicts of his Prince*) *the commands of Kings may not onely be examined, but alſo diſobeyed*, &c.

By the connexion of this reaſon with the accuſation, which it is brought to prove, it ſeemes the Biſhops opinion is, that nothing is written *to any purpoſe*, but what is written in oppoſition to him, and men of his order. For the reaſon which he gives, why the *almoſt two leaves* are written or *ſpent to no purpoſe*, is fairely this, *becauſe* he and his Copes-mates *doe not deny* what is there proved. And for this opinion of his, I can very freely goe thus farre along with it, as to thinke, that as the condition and times of the Goſpell are for the preſent, there can nothing lightly be written to better purpoſe, then what is and may be written in oppoſition to him and his Hierarchicall com-rades. But if his opinion be (as his reaſon gives it) that nothing is written to any purpoſe at all, except it puls ſome or other of his opinions by the throat, I profeſſe ingenuouſly

nuously that I have not so bad an opinion of the man, as to set the foot of my judgement by his, in this. I believe hee holds many Orthodox and savoury truths, which may bee handled and pleaded for to very good purpose.

Nor Secondly, doe I apprehend that reason of his to bee of sufficient strength, which he gives why we should make such a distinction or difference betweene a Kings commands as this, that some should be ἐναύθωα, others ἀνεναύθωα. that is, some liable to examination; others priviledged and exempt. This reason is, (as hath bin said) because there must be *Arcana Imperij*, and *Privy Counsellors*: why, may not a man eat Oysters, without disturbing the Bishop at his rost Beefe? I would fain know, how any examination of any of the Kings commands whatsoever, as farre as concernes the lawfullnes of them in point of execution (and other examination was never dream't of by the Anti-Cavalier) should any wayes prejudice or trench upon *Arcana Imperij*, or secrets of State, Kings & States may have their secrets, without any impairment either of their number or secrecy, and yet command nothing to be done or put in execution, but what may safely be so farre considered, and thought of, by those to whom the execution is injoyned: as whether they be lawfull to be done by them, or no. The intention of the King or State, in what they command, is not necessary to bee knowne or inquired into, by those that are commanded (especially when either in the judgment of reason or charity, it may be presumed to be good) because itis onely the nature and substance of the act injoyned, that concernes the inferiour, or servant that is to performe it; But these he ought still so farre to examine and inquire into till hee discovers either lawfullnesse or unlawfullnesse in them, and accordingly, either to obey, or to refuse the command. And if there were any such secrets of Kings and States, which required subjection unto their edicts and commands; upon any such termes, that those that are to obey, must not so much as consider, whether it be lawfull for them to obey or no; and to resolve either of obeying or not obeying accordingly; better were it a thousand times that all such secrets should bee prophaned and cashiered, then maintai-

maintained or regarded by either. Never let Kings or States thinke to proſper or thrive in greatneſſe, by the Revenues or incomes of ſuch *Arcana*, which cannot be managed but with ſin and diſobedince unto God.

Thus ſtill we ſee, that Epiſcopall batteries and aſſaults are of no value to pierce or ſhake the fortifications and bulwarks which the Anti-Cavalier hath raiſed for the defence of the cauſe undertaken by him.

CAP. IV.

Wherein the third aſſault made upon the Anti-Cavalier by the Cavaliering Biſhop, *is examined, and the Anti-Cavalier fairely acquitted, either* from throwing dirt in the Fathers faces, or diſhonouring that noble Army of martyrs, which our Church confeſſeth, *&c.*

THe Philo-Cavalier, in the beginning of his tenth Chap. *p.* 78. having riſen early to commend himſelf and make a vaunt of what further learning he had yet in banke, for the maintenance of his cauſe, if need were, hee preſently eaſeth his foule ſtomacke, by diſgorging this vomit in the Anti-Cavaliers face.

But the Anti-Cavalier, would perſwade the World that all thoſe learned Fathers, and thoſe conſtant Martyrs, that ſpent their pureſt blood to preſerve the purity of Religion unto us, did either belie their owne ſtrength or befoole themſelves with the undue deſire of over valued Martyrdome. But now they are inſtructed by a better ſpirit, they have cleerer illuminations to inform them to reſiſt (if they have ſtrength) the beſt and moſt lawfull authority, that ſhall either oppoſe, or not conſent unto them. Thus they threw dirt in the Fathers face and diſhonour that glorious companie; and noble Armie of Martyrs, &c.

I ſee men may rub their foreheads to what degree of hardneſſe they pleaſe; and by applying ſtupefactives to their conſciences, make them ſleepe to what depth of inſenſibleneſſe they deſire. Biſhops ſurely are more afraid of ſcruples and qualms of conſcience, then they are of Hell fire they provide ſo ſubſtantially againſt the one, by expoſing themſelves without feare or regard unto the other. A man would have thought, that what the Anti-Cavalier hath written touching the Fathers and Martyrs in the premiſes, being extant; and for every man that deſires to looke upon, ſhould have bin a bridle in the lips of th s mans pen, to have kept it from breaking out in ſuch notorious ſlanders and untruths. But, *jacta eſt*: he hath adventured upon a Biſhopricke, and 'tis now too late to thinke of uprightneſſe. The beſt ground he could have to utter himſelfe as he hath done here, was a hope, that they that loved the ſpirit of his diſcourſe, and would read with gladneſſe what hee hath written, would neer vouchſafe to beſtow time or paines in reading or conſidering what the Anti-Cavalier hath ſaid. And the truth is, that there needs none other Anſwer or confutation to thoſe lines of ſlander lately recited, but onely the laying of thoſe paſſages in the Anti-Cavalier by them, whereunto they relate.

For 1°. Where doth the Anti-Cavalier go about *to perſwade the World, that all the learned Fathers and conſtant Martyrs, did either bely their owne ſtrength, or befoole themſelves with an undue deſire of over valued Martyrdome?* The charge is ſo groundleſſe, and the ſpirit of it ſo irrelative to any thing that the Anti-Cavalier hath written that it is hard to conceive, what paſſage it is, that ſhould give the occaſion of it. The Biſhop indeed cites in his Margent, *Anti-Cavalier: p.* 17. 18. &c. But in all this wood I can find none of the Serpents he ſpeakes of. It is true the Anti-Cavalier laies it down *p.* 17, 18. as matter of probality, *that in caſe the Chriſtians under the heathen Emperors had bin able enough to have defended themſelves, and to have oppoſed the Emperour and his Party; yet that all chriſtians ſcattered up and downe the Empire, might not have this apprehenſion of their ſtrength, or thinke themſelves ſtrong enough to reſiſt their Adverſaries.*

rie. And ſome lines after; *that it was no wayes neceſſary that they ſhould be all of the ſame mind and judgement, touching the ſufficiency of their ſtrength; and that upon this ground it might bee, that nothing was attempted in way of reſiſtance by them.* This is the utmoſt line and pin of all that the Anti-Cavalier ſaith in the pages cited by the Biſhop, or elſewhere, touching this particular. Now I would know of a man that had not made ſhipwrack of his forehead, whether there bee in all this, ſo much as an appearance of any ſuch deſigne, as *to perſwade the World, that all the fathers and Martyrs did belye their owne ſtrength?* When as it is expreſly granted and ſuppoſed, that a great part of the Chriſtians then living, might have an apprehenſion of the ſufficiency of their ſtrength for reſiſtance? Beſides, that any one either *of the fathers* or *of the Martyrs*, ſhould doubt or queſtion their ſtrength in this kind, is not ſo much as whiſpered or intimated in the loweſt manner, in all that diſcourſe. Therefore to charge the Anti-Cavalier, that hee ſhould goe about *to perſwade the World, that all the Fathers and Martyrs ſhould belie their owne ſtrength*; when he imputeth no ſuch thing to any one of them, is a ſlander worthy that order of men from whence it comes, whoſe tongues and pens notwithſtanding (in the ſence of our Engliſh Proverbe) are no ſlander.

2°. That he ſhould deſire to *perſwade the World, that all the fore-named Fathers and Martyrs ſhould befoole themſelves with the undue deſire of overvalued Martyrdome*, is as farre from all unreaſonable conſtruction that can be made of any thing affirmed by him, as the former charge was. The Anti-Cavalier ſuppoſeth it indeed (*page* 20, 21. of his Diſcourſe) as a thing poſſible that *God might conceale* a particular *truth in this kind, from the guides and teachers of his Church in thoſe times*, and gives ſuch reaſons for this his ſuppoſition, as the Philo Cavalier (I beleeve cannot take away. 2°. Hee further ſuppoſeth, *that that ſpirit of courage, patience and conſtancy, which God powred out abundantly upon his Church and ſervants in thoſe times, whereby they were ſo ſtrengthened and incouraged to ſuffer that Martyrdome, ſeem'd a deſirable thing unto them, might be an occaſion to take them off from inquiring into their lawfull libertie of declining it.* And of

this ſuppoſition alſo he gives ſuch an accompt, as the Biſhop hath no mind to examine 3ly. He ſuppoſeth; *that whilſt there lay a confeſſed neceſſitie of ſuffering upon Chriſtians, 1. till the ſuppoſed ſtrength of reſiſtance came to them* (which could not bee much leſſe then 200 yeers) *Martyrdome was ſo extolled and magnified by generall acclamations, continuall Panegericks and orations made in the praiſe thereof, that probable it was, that no man for a long time would have bin moved, that ſhould have taught any doctrine that might any waies ſeeme to take men off from the deſire thereof.* This ſuppoſition I ſuppoſe the Biſhop himſelf will not oppoſe. 4ly. (and laſtly) he ſuppoſeth *that the frame and tenor of Gods after diſpenſations* (viz: as touching Anti-Chriſts advancement into his Throne) *did require, that ſuch a liberty* as hee had ſpoken of, *ſhould be had* from his Church *or at leaſt that they ſhould not make uſe of it,* In caſe they had ſeen it, and had had opportunity, in reſpect of outward ſtrength, to have uſed it: *as on the contrary the nature and purport of theſe diſpenſations, which God hath now in hand, requires that this liberty ſhould be manifeſted and made known unto Chriſtians.* This Suppoſition hee further explaineth and proveth, *p.* 21, 22. of that Diſcourſe. Now let malignity her ſelfe doe her worſt, and breake all the rules of charity ſeven times over (if ſhe pleaſe) only let her obſerve and keep to rules of Grammar; and let her ſay what there is in all theſe paſſages or ſuppoſitions, that carrieth any ſhew or colour in it to prove that the Anti-Cavalier goes about *to perſwade the World that all the Fathers and Martyrs beſotted themſelves with an undue deſire of overvalued Martyrdome: or that he throws dirt in the face either of the one, or of the other.* He doth not in all theſe particulars, ſo much as once poſitively affirme, that either the one or the other of them were either ignorant of that liberty he ſpeakes of or over-valued Martyrdome; onely he ſuppoſeth a poſsibilty of both.

But ſuppoſe he had affirmed both poſitively, doth it follow, that therefore he repreſents *all the Fathers and Martyrs*, as men *that had befool'd themſelves*? Indeed by the Logicke of him that is the inference-maker *quidlibet*, will follow *ex quolibet*. His beſt Logicke (it ſeemes) conſiſts in a Court of faculties kept in his owne breaſt out of which hee can diſpence with

with ſpurious and illegitimate conſequences when hee pleaſeth, and give them a capacity of being thought Rationall and cleere.

Doth every man, or any man, that hath not attained the knowledge of ſome particular concluſion or truth in Religion, therfore befoole himſelfe? I preſume the Biſhop is *reſcient* (not to rub him with the courſe towell of *Ignorance* where with notwithſtanding hee beſcrubs the poor Anti-Cavalier, over and over) but *neſcient* I ſay (doubtleſſe) hee is, of many truths lying within the compaſſe of Divinity, and the Scriptures: will he therfore kindly accept of ſuch a ſalutation as this from any man: Sir you befoole your ſelf in I know not how many things? Or though his patience and humility be ſo profound as to take ſuch an *Ave* kindly himſelfe: yet is it no wayes conſiſtent with either, for *him to* ſpeake to others in ſo courſe a Dialect.

It is no diſparagement to any man that is yet within the verge of mortality, to have the circle of his knowledg thought narrower and leſſe, the vaſt circumference of things to bee known. Nor is it any blot upon the Name or memory of him that was ſometimes mortall, to ſay of him, that he knew not all things. Becauſe this being interpreted, is no more then to ſay that he was mortall.

But the Biſhop being a Father himſelfe, and thirſting as it ſeemes) after the title of being thought a man omniſcient, cannot indure to heare, that thoſe that are known by the Name of Fathers, ſhould be ſuſpected to have bin ignorant of any thing.

But becauſe in this encounter he quits his intellectuals and falls on with his patheticals onely rayling and not reaſoning at all: I will be at no farther expence of words upon him, for the preſent.

CHAP. V.

Wherein the Biſhops *fourth incounter with the Anti-Cavalier, in which he chargeth him with* lies and ſlanders caſt upon the King to make him odious to his Subjects, *is examined.*

THE Oyle in his Cruze being formerly ſpent, the Biſhop here comes to his vinegar Bottle. Having run himſelf out of his ſmall ſtock of learning before he was aware, with ſuch laviſh expence thereof as he made in oppoſing the Anti-Cavalier by way of argument and reaſon, in his two firſt encounters; hee is enforced to mannage his 3. latter with an inferiour element, and to furniſh his pen with the rankeſt ſlanders and lies he could rake off from the Divells dunghill.

For let himſelf ſay, whether he hath not irregularied both himſelf and his pen with theſe un-prieſtly lines, *p.* 95. *of his Grand Rebellion?*

But as Abſalon *knew well enough, that to traduce his Fathers Government, was the readieſt way to inſinuate, and to wind himſelfe into a good opinion with the people, and to make the King odious unto his Subjects: ſo theſe and all other Rebels will be ſure to lay load enough of lies and ſlanders upon their governours, and ſo the nameleſſe Author of the Soveraigne Antidote,* GOODWIN, Burroughes, *and abundance more, ſuch ſcandalous, impudent, lying Libells, have not bluſhed (which a man would thinke the brazen face of Sathan could not chuſe but doe) ſo maliciouſly and reproachfully, to lay to his Majeſties charge the things which he never knew, and which all they that know the King, doe know to be apparant lies, and moſt abominable ſlanders againſt the Lords Vicegerent,* &c..

The Biſhop (it ſeems) is very ingenuous and charitable towards Sathan; Hee *thinkes that his brazen face cannot chuſe but bluſh, ſo maliciouſly and reproachfully to lay to His Majeſties charge the*

the things which he never knew, as Goodwin, Burrowghs, *and abundance more have done.* It is ſomwhat ſtrange, how the man ſhould come ſo much as to make conjecture, what *Sathans brazen face* ſhould doe had he not borrowed it of him and made an experiment of it himſelfe in this kind. Except (haply) he hath gotten a face more brazen then his? which indeed muſt needs be, if there be that ingenuity in Sathans face, which this charity tempteth him to believe.

For not to bluſh *ſo maliciouſly and reproachfully*, to lay on ſuch loads, not of *apparent* but of APPARANT LIES and *moſt abominable ſlanders, upon Goodwin, and Burrowghs*, as here he hath done; requires more braſſe in the forehead I meane a farre higher ſtraine of impudency, then not to bluſh at any thing which either *Goodwin*, or *Burrowghs*, hath charged the King withall. For theſe men are ſo farre from *laying loads of lies and ſlaunders* upon the King, in what they have written, eſpecially the former, (and I conceive the latter every whit as capable of the ſame purgation) that they have endeavoured upon all occaſions, as farre as a good conſcience would conſent, to eaſe ſuch paſſages, with the faireſt interpretation they could put upon them, as in the generall opinion of thoſe amongſt whom they live, reflected with ſome diſadvantage upon His Majeſtie. And therefore *not to bluſh*, to charge ſuch men *with abominable lies and ſlanders againſt his Majeſty*, requires a face more *brazen*, then that which himſelfe aſcribes unto Sathan.

I cannot bethinke my ſelfe, what piece of Wood it ſhould be in the whole tract of Anti-Cavalierisme, of which this artificer ſhould make his *Mercurie*, or lying Statue. The common ſaying is, that *Doloſus verſatur in generalibus*. They that mean to lie, or to deceive, you ſhall ſtill find them in generals; becauſe in ſuch caſes, the conviction or diſcovery is more difficultie made. They tell you they have a Needle of nine pence in a Bottle of Hay, diſprove them if yeu can. The Biſhop in his former encounter, ſomewhat honeſtly (as wee heard) cited the Anti-Cavalier, *p.* 17. 18 &c. in his Margent, over againſt his charge: but here though his charge be ſeven times deeper, no leſſe (as you have heard) then *maliciouſly and reproachfully*

preachfully to lay ſuch things to His Majeſties charge, as are generally knowne by all thoſe that know him, to bee apparent lies and abominable ſlanders, yet the bare credit and reputation of his honeſty, is all the proofe or teſtimony you have from him, of the truth thereof. Hee makes accompt (it ſeemes) that the credit of his honeſty is as authentique and high prized in the world, as the Scribes and Phariſees, preſumed theirs was with Pilate, to whom, being demanded *what accuſation* they *brought againſt Chriſt*, being ſo eager in their proſecution of him they returned no other anſwer but this; *If he were not an evill doer,* Joh. 18. 13. *wee would not have delivered him unto thee.* So all the accompt or evidence you muſt looke for from the accuſer of his Brethren, of thoſe hainous matters here laid to the charge of *Godwin*, and *Borroughs*, and others by him, is onely this; that if they had done ſo and ſo hee would not have laid it to their charge. But Sir, let me tell you one thing (which may bee worth many a two, that are told you otherwiſe) that if you would bee believed in your accuſations and charges againſt godly men without proofe.

Quære peregrinum, vicinia rauca reclamat i.

This Nation tells you with a loud conſent,
That much might be ſaid to another you went.

For in this Nation your credit in this kind is broken in pieces like a potters veſſell, whereof there remaines not ſo much as a ſheard or piece, wherewith to take, either a little fire from the hearth; or a little water out of the pit. You and men of your order, have for ſo long a time, and ſo often, accurſed godly men falſely, that now your accuſations only *turne to a Teſtimony unto them* without further proofe.

As for the *Author of the Soveraigne Antidote.* I know him not (at leaſt by any relation to ſuch a writing) but that he ſhould be NAMELESSE. is one of the Biſhops profound ſpeculations. But becauſe his meaning in the word (I ſuppoſe) is innocent and harmleſſe, wee will not make him an offender for a little Grammaticall acyrologie in ſpeaking.

Mr.

Mr. *Burroughs* I well know; and verily believe his gleanings both in honesty and learning to be better then the Prelates vintage in both. Nor hath his angry Lordship done any courtesie to speake of, to the Anti-Cavalier, in all his Discourse, except it be in joyning him with Mr. *Burroughs*: but in this hee hath accommodated him with the like honour, wherwith the blind man restored to sight by our Saviour, *Io.* 9. Was gratified by the Scribes and Pharisees, who excommunicated him, and cast him out of their society unto *Christ* and his Apostles. But were all the men he mentions, the *nameless Author, Goodwin, Burroughs*, and as many more as you will, were they (I say) all Angells from Heaven, yet if they doe but touch the mountaine of Episcopacie with the least finger of contempt they must be struck thorough with some Episcopall dart or other, and their names (at least) ston'd to death with the hardest & rougheſt accusations that the great accuser of the Brethren can furnish his executioners with, for the service. But this angry piece of Episcopacy affects (as it seemes) the glory of a true *Achillean* Cavalier, and then his impresse must be.

Quæ libet in quemvis opprobria fingere sævus, i.

Advanc'd in choller, fiercely to revile,
Who 'ere comes in his way, with lying stile.

I shall for (the present) onely desire this of the Ingenuous Reader, that the Anti-Cavalier may stand right and straight in his thoughts, untill his Accuser hath made good that sore charge of his against him, I meane of *laying such things to His Majesties charge* which himselfe *and all that know him, know to be apparent lies and abominable slanders*. And when this Heaven falls he makes no question but he shall have Larks enough to feast the Bishop, and make him and himselfe perfect friends.

CAP. VI.

The Bishops last Encounter against the *Anti-Cavalier*, Wherin he chargeth him, *with little lesse then justifying any Rebellion against the King, and much admires that he with his fellowes is not apprehended and transferred to the Kings Bench barre, and there arraigned &c. Examined.*

THE Man by this time hath reasoned himselfe quite out of all his learning, reason, and patience into a moody cholerique and bloody passion. For sure if his wits or conscience had bin within call, he would never have made presse worke of such rotten stuffe, as hee hath spread upon the face of his 97. *page* the spinning whereof runs thus. *Then we grow so impudent as to justifie any rebellion against our King: as in* England, Goodwin *and that seditious Pampleter in opening the glorious name of the Lord of Hosts, doe but a little lesse: for which application of Gods glorious name, and abusing the holy Scriptures to such abominable transgression of Gods holy Precepts, to instigate the Subjects to warre against their Soveraigne, and to involve a whole Kingdome into a desperate distraction: I doe much admire that they are not apprehended and transferred to the Kings Bench barre to be there arraigned, and condemned to be punished according to their deserts.*

I wonder a little, how the Bishop came by his simples for this Receipt. Surely hee hath good correspondence with *Pluto*: for we have here beaten and stamp'd together, as the principall ingredients in the composition.

Oris Cerberei spumas, et virus Echidnæ, i.

The foamy froth of *Cerberus* triple chaps,
Mixt with the poyson of a female Aspe.

Only

Onely this I muſt confeſſe, that did he meane as hee ſpeaketh (but Epiſcopacie ſeldome daſheth his foot againſt this ſtone) in the firſt clauſe, it were an hopefull ſtraine of ingenuity in him; for here in words, hee ingenuouſly rangeth himſelfe, amongſt thoſe *that are ſo impudent, as to juſtifie any rebellion againſt the King. Then we are ſo impudent*, &c. And yet againe on the other hand, ſpeaking this of the Parliament (which it's evident from the lines preceding that hee doth) there is a ſtraine of impudence even in this ingenuity. For what hath he to doe to joyne himſelfe with the Parliament, as one of them, when as his whole Order is ſpued out from thence.

Well, but the man is here in his Rhetoricalls, and wee doe him ſome wrong to make him ſpeake Logique, that is, reaſon and truth, againſt his will. His meaning is plain enough, *viz:* to charge the Parliament of *England* with *ſo much impudence, as to juſtifie any Rebellion againſt the King.* It was time for the Kingdome to make the mountaine of *Samaria*; the Lordly Prelacy I meane) to ſmoake, and to force them down, like lightening from the heaven of their power, when their ſpirits were ſo farre overgrowne with pride and inſolency, as to challenge the Supreme Court of Juſtice in the Land, with the *juſtifying of Rebellion*, nay (which is a calumny whereunto no pen lightly but a Biſhops, could have bin tempted or ſuborned) with the *juſtifying of any Rebellion againſt the King.* Why, how many kinds or degrees are there of Rebellion againſt the King? is the Parliament, or Parliament friends, ſo impudent as to juſtifie them ALL, the worſt, the fowleſt, and moſt deſperate of them ALL? He profeſſeth admiration, *that* Goodwin *and the ſeditious Pamphleter, are not apprehended and transferred to the Kings Bench to be there arraigned, and condemned to be puniſhed according to their deſerts* (all which might bee done, and yet not an haire of their heads fall to the ground) but it is rather matter of double admiration, that ſuch portentuous revilers and blaſphemers of the higheſt powers and authority that God hath placed over them, eſpecially without the leaſt occaſion given, ſhould not either be recompenſed with vengeance revealed from Heaven, or be made examples of the

deepeſt ſeverity of the Juſtice of the Land, or otherwiſe bee diſmembred and torne in pieces by the impatient rage and indignation of the people.

But let us coole a little in this heat, on both ſides, and then to it againe, with ſomewhat more moderation. You talke much in your diſcourſe, of reſiſting authority, and riſing up againſt the lawfull authority of the King, of the hainouſnes of Rebellion, with the like. But all this while you tranſgreſſe the old law or rule for arguing and diſcourſe, which is this; *Omnis diſputatio debet à definitione proficiſci*: all diſputations ſhould begin with the definition of that, which is intended for the matter of diſpute. Wee doe not underſtand, by any thing wee find from the beginning of your diſcourſe to the end, what you meane by *the Authority of the King*, or by *Rebellion*. It may be you are beſt in the darke; and the light is to you that which *Iob* ſaith it is to Thieves, *as the ſhadow of death*, Job. 24. 17. The Scripture ſpeaketh oft of authority, and condemneth Rebellion as a grievous ſinne: but what authority, or rebellion is (to my beſt remembrance) it defineth not. We ſimple and well meaning men, conceive that the laws of every ſtate and thoſe who are authorized by theſe lawes, for their interpreters in doubtfull caſes, are rather to be adviſed with, about the nature of that authority which is lawfull & lawfully ſetled in every State or Kingdom reſpectively, and ſo about the nature of Rebellion, then with Divines, eſpecially thoſe of the chayre. The Scriptures command that juſtice be done on all hands, and that no mans right be deteined from him: but whether this houſe or inheritance that happily is in queſtion between ſeverall pretenders, be the right of the one, or of the other, it determineth not at all: but leaveth this to be adjudged by the Lawes, or vice-Lawes (I mean the cuſtomes of the State) wherein the queſtion falleth. In like manner, what the Authority or lawfull power (for theſe I judge to be much the ſame) of the King of England is, and ſo what the lawfull power of an Engliſh Parliament is, is not to be found by ſearching the Scriptures, though never ſo narrowly: the Engliſh Lawes are the Oracles that muſt be conſulted with for the knowledge and determination of theſe.

And

And ſo likewiſe it is for matter of Rebellion. And in caſe there ariſeth any queſtion betweene partie and partie concerning either, which the firſt letter of the Law (as I may call it) is not able to determine or reconcile; then the ſecond letter of the Law, *i.* the perſons nominated or authorized by the Law, or at leaſt by ſuch a cuſtome as is authorized by the Law for her interpretation in ſuch caſes, is to determine it. In caſe there be a ſubordination of ſuch perſons, and the reſolution of the inferiour be not yet ſatisfactory, recourſe muſt be had to the ſupreame in whoſe award there lies a neceſsity upon both ſides and parties to acquieſce and reſt, there being no poſsiblity of any farther appeale, but unto God himſelfe. And what the reſolution of the Supreme Judicatorie appointed or countenanced by the Law, in ſuch caſes of difference or queſtion ſhall be is to be look'd upon & judged as the reſolution of the law it ſelf, yea *of the known law of the Kingdom.*

If this chain will hold (and I believed that all the force and ſtrength of all the Epiſcopall learning in the land will not be able to breake the weakeſt linke of it) then look to your ſelfe leaſt you and your fellow Cavaliers, be in due time drawn by it to *the Kings Bench barre* you ſpeak of, *to be there arraigned and condemned to be puniſhed according to your deſerts*; Which (I feare) would be found another manner of puniſhment, then what either the Anti-Cavalier, or Pamphleter you ſpeake of have deſerved. For there is no law of the Kingdom better known, then that the high Court of Parliament is the Supreame Judicatory of all Queſtions and diſputes in law, againſt and from whom there lieth no appeale to any other Judge or Judicatory but onely to another of the ſame, I meane another Parliament. And therefore it is they, not you, that muſt determine and define, what lawfull authority, and what Rebellion is in *England.* Therefore Sir, you are fallen into the premunire of the old Proverb, *Sutor ultra crepidam* having plaid *the Cobler beyond your Laſt, to Arraigne and condemn* at your pleaſure, for reſiſting lawfull Authority, and for Rebellion, which are crimes of another cognizance; and from which they, to whom the cognizance and Judicature of ſuch matters properly belong have not only acquitted the perſons by you *arraigned and condemned*, but have laid your wallet upon your owne neck, and have concluded, *ſtop the Theefe*, to be the Theefe himſelf. And

And whereas you hope to be relieved by the Kings abſence from the *Parliament*, and think their reſolutions and determinations without him to be invalid and inſufficient, you muſt know that this is but to ſew fig leaves together to cover your nakedneſſe. For,

1°. This being a caſe and queſtion in law, what if the *Parliament* it ſelf ſhould give ſentence againſt you? Your fig leaves are gone.

2°. Thoſe that underſtand the Laws of the Kingdome better then either you or I, will tel you, that though the King may be perſonally abſent from the *Parliament*, (a) yet legally he cannot. *The King* (ſay they) *in judgment of law, is ever legally preſent, in, and with his Parliament when they ſit, wherever his perſon is: and his Royall legall will* (of which alone the law takes notice) *is ever preſumed to concurre with his greateſt counſell the Parliament*, &c. *As in all other Courts of Juſtice, all proceedings are entred* coram Rege, *though the King never yet ſate perſonally in any of them, as he hath oft times done in this Parliament.* So that you cleerly ſee, that neither the Kings abſence from the *Parliament*, nor yet his refuſing to give his perſonall conſent to their votes and determinations, will any waies acquit you, from being both a Traytor and Rebell, in caſe the *Parliament* ſhall adjudge you either.

a See the Treatiſe intituled, the diſloyalty and Treachery of Papiſts to their Soveraignes, &c. p. 21. & p. 41. &c.

3°. And laſtly, in caſe the authority of Parliament, ſtill including (as we heard) *the Royall legall will, and conſent of the King*, bee found and proved, to be the Supream authority, or higheſt power in the Land, let *Gr. Williams* the Lord Biſhop of *Oſſory*, and all the Cavalierin Biſhops and all co-operating Papiſts, and others who oppoſe the Parliament, know, that they, and none other but they are the men, who *reſiſt the higher powers*, & conſequently *ſhall receive to themſelves that damnation*, which the Apoſtle threatneth, (a) except they repent.

(a) Rom. 13.2.

And if the ſaid *Gr: Williams* would not have it thought or believed, that the authority of Parliament, is their higheſt authority and power in the Land, and conſequently that himſelf and his Copes-mates are *Rebells*, and the men that *have involved the whole Kingdom into a diſtraction*, let him acquit himſelf like a man, and ſubſtantially anſwer, thoſe fourteen Arguments, which are laid down and argued at large to prove it, by the Author of the Diſcourſe formerly mentioned, entitu'ed: *The Treacherie and diſloyaltie of Papiſts to their Soveraigns in Doctrine and practiſe*, &c. from p. 17. of the ſaid Diſcourſe to the end.

When the Biſhop hath honeſtly, and with current money amongſt underſtanding men, paid this reckoning, it is like the Anti-Cavalier ſhall be willing to trade further with him upon a new ſcore. But in the meane time, I profeſſe ingenuouſly, that

I

I know not how to help it, but that he and his, muſt be look'd upon, as guilty of thoſe hainous crimes, wherwith they ſo fiercely charge their innocent adverſaries, I meane, *Rebellion and reſiſting lawfull authority.*

And whereas, in this encounter, hee layeth it to the charge of the Anti-Cavalier, that *he abuſeth the Scripture*; I anſwer, that all his guilt in this kind lyeth in his being accuſed. When his accuſer ſhall permute his effeminate affirmations for Maſculine argumentations, and his raylings for reaſonings, he ſhall bee willing to addreſſe himſelfe, either to a faire and thorow purgation of himſelfe, or to an humble acknowledgment of his miſpriſions in this kind. But howſoever,

Quis tulerit Gracchos de ſeditione querentes.
Who can indure to heare, without diſdaine,
The Gracchi of ſedition to complaine.

What? Biſhops complaine of men for abuſing the Scripture? When as (alaſſe) the abuſe of Scripture is the foundation of their thrones. It is not by the milk, but by the blood of the Scriptures that this order of men is nouriſhed and kept alive in the World. And as for this Epiſcopal blade, which we have now in hand, it is hard to ſay, whether he hath cited, or abuſed, more Scriptures in his *Grand Rebellion.* Certaine I am that in the generall, hee hath abuſed, *tot quot*, as many as he hath cited: for he hath ingaged them all againſt the Parliament, and Parliamentary proceedings, *i.* againſt the advancement of Gods glory in a peaceable and legall way of reformation. It were an endleſſe task to grapple with him, about the ſenſe and interpretation, of all the particular texts of Scripture, upon which he hath laid violent and abuſive hands, in this diſcourſe. There are ſix together cited, *p.* 49. of his diſcourſe, all which we have already proved, to be meerly abuſed and miſtaken by him. How he hath abuſed that Scripture, *Rom.* 13. 1, 2. *Let every ſoule bee ſubiect to the higher power: and whoſoever reſiſteth, reſiſteth the ordinance of God*, by his conſecration of it, for the chiefe Sanctuary of himſelfe and his fellow Cavaliers, ſufficiently appeareth by what hath bin lately argued in this Chapter. In ſeverall places, he toucheth at, *Pſal.* 105. 15. *Touch not mine anointed*, to prove all Kings the anointed of the Lord, and immediately inveſted with their power and authority from him. Whereas it's evident from the former verſe, yea and from the ſcope and carriage of the whole Pſalm, that this

was

was not ſpoken to any people concerning Kings, as if they were the Lords anointed, that might not be touch'd: but unto Kings themſelves concerning a people (the people indeed of God) as being his anointed ones, whom it concerned even Kings themſelves not to touch in any way of injuſtice or offence. For in the very immediately preceding, he had ſaid: *Hee ſuffered no man to them wrong: yea, he reproved Kings for their Sakes. Saying, Touch not mine anointed,* &c.

But this ſence of this Scripture hath of late, bin largely and ſubſtantially vindicated by a more learned pen. I ſhall (for the preſent) leave his warie Reader to his own obſervation, for more Scripxures abuſed by him.

And for concluſion, I ſhall only deſire my Reader, to take knowledge of the moſt bitter, envenomed, and bloody ſpirit of the man, who finds himſelfe aggrieved (even to admiration) that others are not affected with the ſame bloody paſſion with him) that the *Anti-Cavalier*, and the Seditious Pamphleter (ſeditiouſly ſo called) *are not apprehended, and arraigned at the Kings Bench Barre, for abuſing the Scriptures to inſtigate Subjects to Warre againſt their Soveraigne*, that is, for perſwading men by the Scriptures, to performe both to King and Kingdome ſuch a ſervice, as the wit of this mans malice know's not how to traduce under a more plauſible Name, then of an *inſtigating Subjects to War againſt their Soveraign.*

Suppoſe it were certainly knowne, that a Roche, Miter, pall, and Tippet did much endanger the life or ſoule of the Biſhop that weares them, though the Biſhop himſelfe conceited otherwiſe, and thought himſelfe the braver man and ſo much the neerer Heaven for having ſuch capariſons upon him; doth he that ſeekes to deveſt him of theſe dangerous accoutrements, though againſt his will, deſerve to be called his enemie, or to be thought a man that either wiſh'd or ſought to do him harme? For my part in caſe a Biſhop ſhould be miſtaken in any thing that relates unto me; and ſhould conceive that to be evill and dangerous unto me, which yet in truth is not, and upon this ſuppoſition, ſhould do his beſt to ſeparate between me and the ſuppoſed evill; well might I judge him to be a man of no profound reach: but deem him an enemy, I thinke I ſhould not. certain I am, that I ſhould have no ſufficient ground of ſuch an expreſſion of his towards me, ſo to doe. I have formerly as farre as by words I well know how to do, vindicated not the innocencie and loyaltie onely, but the affectionateneſſe likewiſe of my intentions for good towards his Majeſty: of this man will take Satans occupation out of his hand, and make me like himſelfe, I meane malignant, whether I will, or no; his accuſation will yet beare it's own charges, and what it takes from me (for the preſent) before men, it will hereafter reſtore and adde unto me double before God. And ſo fare-well *Gr. Williams*, L. Biſhop of *Oſſory*, or whoever thou art, that faceſt the world, and out-faceſt the truth, under this title.

FINIS.

ERRATA.

Pag. 12. l. 12. for on, r. one. p. 12. l. 30. for affirme, r. assume, p. 15. l. 15. for Estate, r. State. p. 16. l. 26. for : r. . ib. l. 31. for scrase, r. scarce. p. 27. l. 25. for his, r. their. p. 18. l. 17. for on, r, one. p. 21 l. ult. for modest, r. modesty. p. 21. l. 10. dele or. p. 22. l. 22. for dencein r, dence in, p. 24. l. 22. for aed, r. ed. l. 23. for man, r. a man. p. 25. l. 37, for his, r. this. p. 27. l. 12. for 2°. r. 1°. l. 24 for and, r. a. p. 38 l. 19. for annimate, r. animate. l. ult. for one, r. on. p. 39. l. 15. for incence, r. incense. p. 41. l. 22. dele, a. p. 45. l. 25. dele, ; p. 47. l. 1. for precise r. and precise. l. 16. for judgment, r. indictment. l. 33. for times, r. terms. p. 51. l. 26. dele un, p. 53 l. 19. for the, r. then the. p. 56. l. 16. for had; r. had not l. 30. for cursed, r. cused. p. 59 l. 2 for his, r. her, l. 18. for, ; r.) p. 62. l. 29. for their, r. the. p. 64 l. 6. for very, r. verse. l. 7. for to, r. to doe.

There are diverse others mispointings with some mispellings. Wherein the Reader *is desired to befriend the* Corrector *with his paines and pardon.*

PRAGA.

Numb. 35.

SPECIALL

PASSAGES

And certain Informations from severall places, Collected for the use of all that desire to be truely Informed.

From *Tuesday* the 4. of *April*, to *Tuesday* the 11. of *April*. 1643.

THe Kings Majestie, or rather some about him, sent Wednesday an unpleasing Message to the Houses, it was for stile as to an enemie, rather then to his great Counsell: he desires a Cessation, waving trade, new quarters, and complains of the taxes laid upon his subjects by the weekly assessement, sequestration, &c. but must not be complained of for all the Impositions, Taxes, Plundrings and ruines his Army hath made in all parts where they come. The Commons notwithstanding this harsh Message, that all the world may know they desire peace, so it may be had with the future safetie of their Religion and Liberties, have agreed that five dayes be added to compleat the two first Articles. And whereas 20. dayes were thought sufficient to determine all the Propositions, they are content that 20. dayes be allowed for the two first onely.

The town of *Brumigam* as right as any to King and Parliament, having for a long time been without trade, and having hopes to be at any time relieved; that the Forces brought down by the Lord *Brook*, and an addition of Sir *John Gels*, and Sir *William Brewerton*, desired some Armes about 300. and they would secure the Town against the enemy. Which was unhappily consented unto, the enemie being so neer, and the inhabitant not having time to fortifie the Town, the Enemy comes against it, and after an hot fight being beat out of one work after another, took the Town and plundered it; in which was the best part of 10000 l. in good moveables:

for they had fetcht all from *Coventrey*, that they had laid up there. After the taking the Town there was a ſhort encounter betweene ſome of the horſe that went out of the Town, and thoſe of the Kings partie; in which the Earl of *Denbigh* was hurt, and is like to die: his ſonne hath moved to go and ſee his father. Thus we ſee one place after another will become a prey to the Enemies of *Englands* weale, unleſſe ſome ſpeedie and wiſe courſe be taken to prevent it: which muſt not be the gathering of multitudes together, but the ſetting up of good Armies of right, valiant and well diſciplined men: and theſe to be well payed, and to be in perpetuall motion untill all be ended.

There is credible information given, that forces of *French* and *Dunkerkers* are deſigned for ſome part of the North, and therefore diſpatches are made to the Earle of *Warwicke* to look well to the Seas, but chiefly to the Humber, and New-caſtle.

Letters from *Holland* ſay, that the *Dunkerkes* have a call from *England*, and that they would be there did not the *Hollanders* keep them in for their own advantage. They ſay alſo that the States provinciall have reſolved to put an Oath of Neutralitie upon all as in relation to *England*, and that they are aſhamed that they ſhould ſo requite old favours to the people of *England*. The ſame Letters ſay, that the States of *Denmark* underſtanding that the States of *Holland* would not engage againſt *England*, did reſolve upon the ſame courſe.

The great ſo much bragged victory of Colloncl *Gowring*, over the Lord *Farfax*, proves much like Captain *Penningtons* valiant acts at Sea; only a defeat of 6. or 700. men, who had not a Muſket among them all, which had they had, he would hardly have medled with them: 300. of them were priſoners, and divers ſlain: its true, the New-caſtle Army increaſes, and well it may, when they take what they pleaſe from the Inhabitants to pay their men with, and give what quarter they pleaſe beſides.

40000. l. is gone to the Earl of *Eſſex*, which the worthy Aldermen of *London* procured, and are to receive it out of the weekly aſſeſſement, which God grant be ſo equally laid that men may pay it cheerfully, and none be oppreſt, nor have cauſe of exception. Sure they do not report true, that ſay that a Citizen dwelling in the freedome is rated at 9. l. a week, and a gentleman out of the free-

dome

dome but 3. or 4. doores off, as large an eſtate almoſt is but at 4. s. *per* week.

The Manchesterians underſtanding that the Lord of *Darbie* had fallen upon divers Towns in *Lancaſhire*, and taken them, gathered together, fell upon them one after another, and have retaken them, driven their enemies out of the County, and intend to purſue them.

The forces of *Newarke* and of the Lord *Camden* have as good as ſurpriſed the large and well affected County of *Lincolne*, having poſſeſt themſelves of *Grantham*, *Stamford*, *Peterborow*, and went up to the wals of *Lincolne*: thus poore *England* becomes a prey one County after another, through the dulneſſe or rottenneſſe of thoſe that are intruſted: if that County ſhould fall to be the new quarters of the Royall Army this yeer, beſides the conveyances of letting in forraine aid, the whole Eaſterne parts will be ſo ingaged that they will be able to do nothing for the reſt of the Kingdom, and that part onely remains untouchr, not one County in *England* ſave them but have felt the ſmart of Warre.

Minehead the 7. of Aprill.

The newes certaine from *Ireland* is this, that our *Engliſh* ſtill keep their owne, and daily invade the Rebells, to their diſadvantage; but the beſt newes we have heard ſince this Rebellion was even now brought into our harbour by a Ship arrived from *Yough-hall* and reported by men of ſome credit, I pray God it be true; My Lord of *Ormond* with eleven thouſand foote and horſe, coming downe towards *Roſſe*, met with a great number of the Rebells, who it ſeemes ſtood, to give battell to him; he ſlew 15000 in the place, and routed the reſt, loſt of his owne company 1500. men, his owne brother a Rebell was then ſlaine. If the *Engliſh* have not a ſpeedy ſupply of proviſions there, they will be in great diſtreſſe; for as Captain *Jephſon* and other Commanders lately come from thence, ſay, they have victualls but for a fortnight; I hope they will make the Houſe ſenſible of it, that they may not periſh for want of that which wee can afford them. Three hundred horſe were ſent from *Yough-hall* into the Countrey beyond *Dungarven* the laſt weeke, where they tooke from the Rebells 5000. ſheepe, which ſtands them in much ſtead. Newes at home follows. Some Welch boats came over to us yeſterday, by the company we heare, that they feare much Sir *William Waller*, and therefore in *Glamorgan* and *Monmouth-ſhire*, have

brought their eſtates portable, into *Cardiffe*, where, they ſay, is a thouſand men, with three hundred compleat Armes. And this day all the men in that Dominion from fifteen to ſixtie are muſtered by my Lord of *Worſter*: that Countrey is ill provided to ſtand againſt the Parliament.

The newes out of *Yorkeſheere* proves worſe and worſe, *Scarborow Caſtle* is taken by *New Caſtles* forces, not unlike but *Sir Heugh* had corrupted his ſubordinate officers before he left them, and beſides its ſaide *Sir Thomas Farfax* is beaten out of his quarters with ſome loſſe, devide the Heads of an armie, and you will ſoone over come that armie, the *Queenes* forces have ſubdued the Eaſt and North *Riding*, and are now entered the Weſt.

The letters from *Boſton* ſay that the Towne ſtands in need of helpe, the enemie prevaling in *Lincolne ſheire* aproches neere them, and are advanced neere 2000. towards them as it is conceived under the command of Collonel *Haſtings*, they are likewiſe much prejudiced by the enemies ſurpriſe of *Spalding*, and one other place which cutts them of of proviſions, Trade, and releife, unleſſe ſome ſpeedie courſe be taken.

A Gentleman was committed this weeke for rayſing forces about *London*, for the Kings armie.

The ſouldiers of my Lord generall who have all this Winter lived upon the Parliaments charge underſtanding that they are ſhortly to advance, run away by 20. and 40. at a time: It were good ſome in *London* were imployed to find them out that ſome might bee hanged, and the reſt whipt back to the armie at a Cartes tayle,

The *Eſſex* forces came Friday night in part to *Barnet*, being about 600. the reſt are to follow, the Lord Generall ſent a letter to *Harford ſheir* deſiring them to haſt their Regiment and to ſend him ſome Horſes for his *Life-gard*, which was accordingly done, Collonel *Crumwells Cambridge men* are in good reddineſſe, waiting the call and direction of my Lord Generall.

The *Mancheſterians* had a hot encounter at *Wigin* but at laſt they over came their enemies, and as ſome letters repo't tooke 1500. priſoners, other ſay there fled many of them to *Worrington*, and that they have ſince taken that place alſo, but the Earle of *Darbie* is got up into the Steeple whence they intend to fetch him.

The

The Kings Majeſtie hath ſent another Meſſage no more ſatisfying then the former, the Commiſſioners have ſent the ſubſtance of the treatie; Saterday the Houſes have returned that they cannot concure in any of the particulars and have ordered their Commiſſioners that they get his Majeſties abſolute anſwer by Friday next, and that they expect no further inſtructions, but returne forthwith after the time expired.

There was three Ships that were to goe with commodities to *Barwick*, but contrary to order went to *New Caſtle*, where they, and all their lading are made prize of.

Sir *Willam Walter* went from *Gloſter* Sunday laſt was ſinight, and advanced towards *Munmouth*, which place he hath taken in, and *Chepſto* and *Uske*. The Marquis of *Worceſter* who had continually ſupplyed his Majeſties armie with freſh ſupplies, fled with his ſon to *Cardiff*, in which place he is now priſoner, being taken hould of by the Magiſtrates of the Town. Sir *William* increaſes in power, he is purſued by *Prince Morice* ſay ſome, by *Prince Rupert* ſay others, by both ſay a third letter.

The 40000. li is now gone downe to my Lord Generall, 2. Aldermen and 4. Commons are gone with it, to ſee that it be diſpoſed of to ſuch as are likelyeſt to advance, and not to thoſe who as ſoone as they have it will run away.

They that come from *Oxford* ſay that there are little or no forces in that Citie, and thoſe that are, are poorelie armed and that few of the horſe have Piſtols, and that the mony is exhauſted, the Plate coyned & ſpent, that its an eaſie worke to ſurprize that place, and that unleſſe the Counſellors about the King were aſſured of ſome unknowne partie in the Parliament Armie and Counſell, they would never hold up the King as they doe.

Shipton upon Stamer.

Prince Rupert came hither with 7 Colours, and upon the Green at the Towns end kept his Randevow, where he had ſhort Cannon-prayers, but no Sermon; there attended him two Lords, the one ſuppoſed to be the Lord *Digby*, the other, the Lord *Denby*; with foure ſmall field-peeces, and ſome horſe: moſt of which, had Caſes for Piſtols, yet but one Piſtoll a peece; his Dragoones were double armed all moſt all, with a Muſket before, and behind them an *Iriſh-Whoore* (which ſeems rediculous, but is a truth) furniſhed

nished with a strong-water-bottle; his foot men thus armed, viz: with Pikes, halfe Pikes, Pike-staves, Holbeards, Brown-Bils, Hedge-bils, Welch-Hookes, Clubbs, Pitch-Forks, Cowl-staves, with Choping-knifes, and pieces of Sithes fastened into them: Thus this ragged Regiment marched halfe clad with miserable poore ragges. This Towne being formerly visited with Prince *Ro*: and part of his matchlesse Regiment, before his last passage to *Cicester*; were known to bee true Malignants: and therefore favoured each other at that time.

But now the Prince *Ro*: pleased their Malignancie, and Plunderd most, if not all of them. From hence they marched to *Stratford* upon *Haven*, thence to *Henly*, and then against *Brumicham*.

Winsor, the 11. *of Aprill.*

We have been here in preparing all things in a readinesse, that when the London money comes, we may have nothing to do, but pay and be gone, our Souldiers wants shooes and stockings, which we heare are also comming, and beleeve it Sir, they will goe neer to weare them out before they return: Let it not be thought that the businesse will be ended in a moneth, for if the Enemy hath no mind to fight, he can fly when he pleases; hee is better Horst: It were to be wished, that those that advance this Spring, would not thinke they are like to returne in a moneth: For if His Majestie leaves *Oxford*, and goes either to *Shrowsbury* or *Newarke*, and makes good these Townes, having the Countryes beyond a friend, how long will it be before the warre end? beleeve it, there must be two good Armies of ten thousand a piece, well horst for expedition, or *England* will be undone before the worke be at an end: Besides, we have here Commanders that were poore, and now are brave, they are not willing to leave the trade, for monyes comes in by conniving and protecting Papists, and the Parliaments enemies, and large pay besides, our shuck-shoulders have their bags full, and can domineer like Lords, over better men of birth, estate, and conditions then themselves, and will these put an end to the warre? No, no: had they had a minde to it, it had been done before this? how many weekes have they laine and never could be suffered to shoot a shoot at *Reading*, which had we but daily skirmished with, they had not had a barrell of powder by this time. I pray Sir, see that wee want no money, and be sure we make our worke hold out well: thus far that.

There

There is great talke of a defeat given to the *Irish* by the Earle of *Ormond*, they talke of 15000. slaine and taken prisoners, and 1500. slaine on the Parliaments side; they could not doe halfe of this all the last yeare when they had plentie of victualls and pay: Its good to let them be hungry, and they will breake through stone walls.

There were certaine figured Letters opened this weeke, going to the Lord of *Northumberland*, his Lordship tooke it not well.

Great is the talke of *French* and *Spaniards*, that are to come for *England*, but whether either of them be at leasure to afford any ayde to *England* or no, is a question, for they have irons enow of their owne.

The Electors of the Empire, are sending Ambassadors to *France*, *Holland*, and other places about a generall Peace: The *Swedes* intend to advance, so soone as they have re-inforst their Army, and victualed it, into the Emperours hereditary Countryes: Prince *Ruperi* is grown so famous for pillaging of Waggons, he is like to be called into *Germany* to be a Generall.

From *Yorkshire*.

Letters informe that the Queene withall her Popish Army, is now marching on to meete the King in the South, the better to advance the Protestant Religion (which never till now, did the Papists so much fight for) if we had but Faith, sufficient to beleeve it.

And many from *Suffolke*, *Norfolke*, *Essex*, and *Cambridge*, are come toward Saint *Albans*, and *Barnet*, thence to advance upon some new designe; perhaps to see how the Protestant Religion wilbe setled by Papists.

Bristol 8. *April*.

Our news is that Sir *William Waler* is at Shipston, and hath been at Munmouth, but all the Welch Souldiers find it true that one pair of legs is worth two pair of hands; he hath sent to Bristow for powder and shot: and this day is gone to him 20. barrels of powder, match and bullets good store; and tis thought he will fall on Radmer Castle. And it is here reported that Prince *Robert* intends to come into the Forrest; we are fortifying daily, having 2. or 300. every day at work.

Brumingam.

Prince *Roberts* forces before this Town upon their two first assaults,

saults, were twice driven back with losse: And it was well observed, that one of the first men that were shot was the Lord *Digby*, at which time they killed 4. or 5. of our Town Souldiers, and found 16. others that were taking their flight: for we being few in number, and over-pressed with multitude, our foot were hard put to it, but well secured themselves at last: Our horse flying for refuge, their troops came on so fast, that the Captain of our horse wheeling about, we all faced them and gave fire upon them; whereby they seeing the Lord *Denbigh* fall, fled back to the Town, and in revenge set fire to the Town, and burned fourscore houses: after which royall act, they fell to plunder all the Malignants in the Town, they having there reserved all their goods as most secure for them; whereas the other that feared the hazard, conveyed theirs to safer custodie, namely, to *Coventrey*: and thus these royall forces left this miserable Town as a most woefull spectacle to the whole Kingdom.

Letters from *Dunkerk* it is informed by letters that there is 20. Frigats making ready to go to Sea, and they have the English Colours upon their Masts, and have a Commission under the great Seal of *England*, to take all English ships that have not Warrants of compliance under the Kings own hand, and are set forth by the Jesuites there, and are bound for New-castle, and the West: but if *Van Trompe* the Dutch Admirall meets with them, he will soone scatter them, as he did the Navy of *Spaniards* 3. or 4. years since.

Letters from Sir *John Hotham* at Hull of this moneth of *April*, present expressing Sir *Cholmleys* deserting the Parliament, and the regaining of Scarborrough by his directions by the courage of Captain *Bushell*, and his desires that Captain *Bushell* might have the command of that place by his nomination, and receive his Commands and Orders from him was this day read.

Resolved upon the Question.

That Sir *Hugh Cholmley* be forthwith disabled for continuing any longer a Member of this House.

Resolved upon the Question.

That Sir *Hugh Cholmley* shall for ever be disabled for sitting as a Member of the Parliament in this House, for so slyly and perfidiously betraying the trust reposed in him by the Parliament: falsifying his protestation, and revolting to the Popish Army raised against the parliament: That Sir *H. Chomley* shalbe impeached of high treason.

INSTRVCTIONS

Agreed on by a

COMMITTEE 3

Of the

Lords and Commons for the Committee for Sequestration of Delinquents estates.

Also

An Order of the Commons Assembled in Parliament, concerning persons that shall come from *Oxford* or any part of the KINGS army to *London*, without warrant from both Houses of Parliament, or from his Excellencie the Earle of Essex, shall be apprehended as Spyes, and proceeded against according to the rules of Warre.

Ordered by the Commons Assembled in Parliament, That this be forthwith Printed and published.

Hen: Elsynge Cler. Parl. D. Com.

London, Printed for *Edw. Husbands*, and are to be sold at his shop in the middle Temple. Aprill 11. 1643.

INSTRUCTIONS

COMMITTEE

Lords and Commons for the Committee

For Examination of Printing, &c.

An Order of the Commons [illegible]

in Parliament, concerning [illegible]

that none come from Oxford or any [illegible]

[illegible] is [illegible] to [illegible]

his Excellence the [illegible] of [illegible]

approved [illegible]

Ordered by the Commons Assembled in Parliament, [illegible]

that [illegible] Printed and published.

Hen: Elsynge Cler. Parl. D. Com.

London: Printed for [illegible] and are to be [illegible]

in the middle [illegible]

Inſtructions for the Committee for Sequeſtration of Delinquents Eſtates.

1. YOu are to uſe your beſt care and diligence for the ſpeedy execution of the Ordinance here with ſent you for Sequeſtration of Delinquents Eſtates, as being a matter of great neceſſity and importance, for the ſubſiſtance of the Army raiſed by the Parliment, and great affairs of the Commonwealth.

2. You are to cauſe the ſame Ordinance, and the other Order for reſtraining of the Tenants and others from paying their Rents, and other dues to the ſaid Delinquents, to be forthwith publiſhed in all Markets, and other convenient places within your ſeverall Counties and Diviſions.

3. You are to meet, and divide your ſelves into ſeverall limits, and to appoint ſome times and places of further meeting as ſhalbe moſt convenient, & to call before you or any two or more of you at ſuch meetings, all ſuch Officers & other perſons as you ſhall think fit, and give them in charge the effect of the ſaid Ordinance, and thereby, and by all good wayes and means to enquire and inform your ſelves of all the particulars therein contained; and where you finde any doubt concerning any perſon, whether he be comprehended within the ſaid Ordinance,

you are to certifie the ſame to the Committee of Lords and Commons for this ſervice, and in the mean time to ſecure the Eſtates of ſuch perſons, untill you ſhall receive farther Directions.

4. Where (after theſe words in the Ordinance, Such as have voluntarily contributed, or ſhall voluntarily contribute) theſe words do follow, viz. Not being under the power of any part of the Kings Army at the time of ſuch contributing; you are not to underſtand thoſe latter words of ſuch as have willingly drawn, or conſented to the drawing in of any ſuch power, or have willingly ſubmitted themſelves thereunto.

5. You are to call before you the ſeverall Tenants, and others perſons by whom any Rents, ſumms of money, debts, or other duties are owing to the ſaid Delinquents or any of them, and ſet them a day for payment thereof, and to ſuch Tenants as ſhall willingly yeeld conformity to the ſaid Ordinance; you ſhall abate ſo much of their rack Rents where the lands are ſet at an improved value, and not otherwiſe, as you ſhall think fit, according to their ſeverall conditions and neceſſities, not exceeding a fourth part of ſuch improved Rents.

6. You are to ſeize two parts of the eſtates both reall and perſonall, of all papiſts (as they are papiſts) and the whole eſtates of all other ſorts of Delinquents mentioned in the ſayd Ordinance, whether they be Papiſts or others, and you are to underſtand by two parts of Papiſts eſtates, two of their whole Lands, and two of their Goods and perſonall eſtate in three to be divided.

7. Upon the ſeizure of the Goods, Chattells, or perſonall eſtates of any the ſayd Delinquents, you are to cauſe an appraiſement thereof to be made by indifferent perſons, and

and a true Inventory thereof to be taken, and to convey the ſame Goods into ſome ſafe place, or places within the County or elſewhere there to be kept untill they may conveniently be ſold, and you are to ſell the ſame or cauſe them to be ſold at as great Rates as you can, with all convenient expedition, and in the Market where conveniently it may be.

8. You have power to let all or any the Lands, Tenements, or Hereditaments of any the ſayd Delinquents, from yeer to yeer, to ſuch Tenants as you ſhall think fit, and for ſuch reaſonable Rents as you can get, unleſſe you can otherwiſe employ the ſame to better advantages.

9. You are to appoint Collectors for the receiving of all Rents, profits, ſums of money, debts, and other duties due or owing to the ſayd Delinquents, or any of them, allotting the eſtate of any one or more of the ſayd Delinquents to the charge of one or more Collector or Collectors, as ſhall be moſt convenient, and the ſayd Collectors are to ſend up the ſums by them collected, together with a ſchedule of their receipts and payments, (keeping a duplicate thereof) to the Treaſurers which ſhall be appointed by both Houſes for that ſervice, wherein the ſayd Collectors, or ſuch as they ſhall ſend up the money by, are firſt to attend the ſayd Committee of Lords and Commons for their directions herein, and to be very carefull in the ſafe conveying of the ſayd money.

10. Every Collector is to have ſuch allowance for his pains and charges as you ſhall think fit, not exceeding three pence in every pound, and every one that ſhall be appointed a Solicitor by the ſaid Lords and Commons to ſee this Ordinance put in execution, is to have for his charges and pains therein, ſix pence in every pound, and every

other

other person which shall be necessarily employed in or about the sayd service, is to have such allowances, as you or any two of you or more shall think fit, and your selves are to be allowed such recompence for your charge and pains in this service, as shall be approved of by the Committee of Lords and Commons.

11. You are to keep books and Registers of all such monys, receipts, profits, and other parts of the sayd Delinquents estates as shall come to your hands, and of all your receipts & payments, and to be accomptable for the same to both Houses of Parliament, or such as they shall appoint.

12. You are to take care for the safe keeping of the Deeds, Evidences, and Writings of the sayd Delinquents, and for preserving of their Houses, Timber-trees and Fruit-trees from waste and destruction.

13. In all other particulars concerning this businesse, you are to be guided and directed by the sayd Ordinance, wherein you shall conceive any doubt, you are to certifie the same to the Committee of Lords and Commons for this service, whereupon you shall receive such further direction in that behalfe, as shall be fit.

An

An Order of the Commons Assembled in Parliament, concerning persons that shall come from *Oxford*, or any part of the Kings army to *London*, without warrant from both Houses of Parliament, or from his Excellency the Earle of Essex.

Die Lunæ 10. *April*, 1643.

IT is this day Ordered by the Commons Assembled in Parliament, That whatsoever person shall come from Oxford, or any part of the Kings Army to London, or any parts adjacent, or to any other part of the Army under the command of the Earle of Essex, or to any Fort or Court of Guard, kept by the authority of both Houses of Parliament, without the warrant of both Housei of Parliament, or of the Lord Generall the Earl of Essex; Shall apprehen-

prehended as ſpies and intelligencers, and be proceeded against according to the rules and grounds of War. And it is further Ordered that the like care be taken by Water, for the apprehending of the perſons aforeſayd. And all Captains of Guards and Officers, and all other perſons are required to be very diligent in apprehending the ſayd perſons. And it is further Ordered, That this Order be printed and publiſhed and ſent to the ſeverall Courts of Guard both by water and Land.

H: Elſynge Cler. Parl. D. Com.

FINIS.

Darby, Denbygh.
Digby, Daincourt.

Numb. 15.

THE KINGDOMES VVeekly Intelligencer:

SENT ABROAD

To prevent miſ-information.

From *Tueſday* the 4. of *April*, to *Tueſday* the 11. of *April*. 1643.

THis weeke hath produced matters of concernment: And becauſe hopes of peace (of which there is little hopes from *Oxford*) is a thing the Kingdome moſt gapes after, a little of that (how unlikely of it ſoever) in the firſt place: There came at the beginning of this weeke, an anſwer from His Majeſty, againſt the reaſons of both Houſes, touching a Ceſſation qualified according to their deſires, yet declining in part many of the things inſiſted on formerly at *Oxford*, but ſo full inſinuating expreſſions, as if the contrivers thereof would fain perſwade the Kingdome, that the reaſon why a Ceſſation was not agreed on (though but ſeven dayes of it could continue from the time this ſeeming inclination happened to be, and which was impoſſible for the Forces in *Yorkeſhire* and *Devenſhire* to have timely notice of) was the backwardneſſe of the Parliament: And (as ſome that have read the ſame affirme) it is ſo full of bitterneſſe and provocation, and caſts ſuch aſperſions upon the Parliament, as if the penners thereof had a deſigne to breake of the Ceſſation by ſuch unſeaſonable, unreaſonable expreſſions as are in that Meſſage.

Both Houſes of Parliament, upon a ſerious conſideration of the ſame, have had their eyes ſo opened by it, that they now ſee what is pretended by ſome about His Majeſty at *Oxford*, is not really intended, and have totally laid aſide the matter of Ceſſation; they are the more confirmed in this by the Anſwers from *Oxford*, brought to the particulars of the firſt propoſition, which are ſuch, as both Houſes have Voted they are delatories, imperfect, unſatisfactory, eſpecially the anſwer concerning *Ships, Forts, Caſtles, Magazins, and disbanding of Armies*, to ſome of which is given a flat denyall, As in the caſe of *Ships* (the brazen walls of this Kingdome.) The Parliament deſires (becauſe they are entruſted by the Kingdome to regard its ſafety) to have ſuch Commanders put into them (and to that end deſire to know their names) as His Majeſty, and the Kingdome may confide in: His Majeſties Anſwers, the *Ships* and *Forts, &c.* being once delivered unto him, he will put ſuch Commanders into them, as if when after they have the poſſeſſion of them, they abuſe their truſt, they ſhall be proceeded againſt according to *Law*: If ſuch kind of men (whoſe names the Parliament muſt not know till they have the *Ships, &c.* in their poſſeſſion) be ſuch men as ſome of them that had ſuch Commands, before the Parliament, they will little regard the Law of *England* if they offend: It is feared they will be ſo farre from endeavouring to keepe in the *Dunkerke* Fleet ready now to put out to ſee againſt *England*, that it is rather expected they would give them their beſt aſſiſtance (as they did once really performe in hindering the *Hollanders* from taking of *Dunkerke*) and that they would alſo hinder the *Hollanders* from keeping in this *Dunkerke* Fleet.

If the States of *Holland* have any true ſenſe of the injury done them by thoſe Commanders of Ships at that time, who muſt reſt aſſured to have more miſchiefe done them, if ever they come into ſuch hands againe, they would not permit *Van Trumpe* to yeeld obedience to the Prince of *Orange* Warrant to let two Frigots of the twenty Sayle intended againſt the Parliament of *England* to paſſe by without interruption, eight thouſand men being almoſt ready raiſed there to be tranſported into *England*, as by divers Letters from *Flaunders* is certified; And the *Spaniſh* Ships that are to come from thence, are by warrant from ( ) to weare the Kins Colours; yet ſo hardned are the hearts of thoſe people that wiſh ill to the Parliament: that if ſixe thouſand Papiſts out of *Flaunders* ſhould land in *England*, and ſixe thouſand Rebels out of *Ireland*, and as many out of *France* or *Denmarke*, yet they would rather joyne with thoſe ſtrangers to the ſubverſion of Religion and liberty, then with a good will part with five ſhillings a piece to

to the parliament to oppose them, and preserve Our Religion, Liberty, and the Kingdome.

If one should appeale to the consciences of the worst Malignants in *London*, that if when his Majestie set up His Standard at *Nottingham*, he had then declared he was resolved (as it seemes by the effects since he was) to give Commission to all the considerable Papists in *England* to rise in Armes with him against His Parliament, whether in that case, they would not then have diserted him, and yet the thing is done, and the Parliament not one whit the more regarded by them; even so it will be when Forraigners shall, land with the minds of these men.

When about 10. weekes since the Parliament imbraced a Treatie, to which they seemed unwilling to condescend to at first, because they knew it was a *Spanish* trick to gaine time and advantage: how did the Malignants then bussell and say, once imbrace a Treaty and then the Parliament should have no want of money, yet when that came to passe, rather then they would part with 40. s. in money, they were content to have 4. li. in goods seised: they said further, if once upon a Treaty, their iust desiers for the good of the Kingdome were rejected, they would then all adhere to the Parliament, and now it comes to it (which next weeke will appeare in the particulars) they will still its feared be the same; men the Divell though transformed in the shape of an Angell of light, will still be the same.

The Parlament hath sent an expresse to *Oxford* on Sunday morning last, to Command their Commitees to come away on Saturday next, and in the meane time to tell his Maiestie they are not satisfied with his answer to the two first Propositions, and to desire his positive answer: And because his Maiesties Councell shall not complayne they are straitned in time, they have ordered their Commitees to imploy the 20. dayes (which end on Friday next) on the two first Propositions (which time was accepted of by his Maiestie to conclude the whole Treatie) that all the world may iudge who seekes peace most, who with most sinceritie, with most truth, and God give the issue accordingly to that side which doth it: whereas the Councells at *Oxford* had thought by their humane pollicie, to get such advantages by this pretended Treatie and Cessation; they have (its hoped) laid a snare to catch themselves in, and given the advantage to the Parliament, which when the whole progresse of the Treatie shall be represented to the Kingdome, it will at large appeare.

And for the *Manifesto*, His Majesty said at first time the Commitees propounded it unto him, that he would put them into the hands of such men as

he and the Kingdome ſhould confide in; Three dayes being ſpent in obtaining that ſhort anſwer, three dayes more were ſpent in a Reply before a better anſwer could be obtained, and at laſt it was anſwered that His Maieſty would appoint ſuch men to take charge of the Magazins of the Tower of *London*, and other parts of the Kingdome as had their places by Patent (but would not nominate the men) and that if they abuſed the truſt, they ſhould bee proceeded againſt according to the knowne Lawes; upon diligent inquiry ſince, who thoſe men are that have their places ſo, and on which the Councell at *Oxford* would perſwade His Majeſty to hazzard His Kingdome, rather then diſplace them; one of them happens to be (and the reſt no better) Captaine *Legg* (who hath ſworn upon oath in Parliament, that he hath a Paper with *C.R.* ſubſcribed unto it, to uſe His endeavour concerning the bringing up the Northerne Army againſt the Parliament, and who ſtands accuſed of high Treaſon.) And it may be appealed to the indifferent affected perſons to the Parliament, whether they would confide in ſuch a man, to have (in a manner) the command of the Tower, who before they could puniſh him according to the knowne Lawes (if he offend) would beat the Malignants houſes, as well as the houſes of others about their eares, and thereby endanger the City: The like courſe is, if His Maieſty reſtore that Apoſtat *Goring* who firſt revealed the ſecreteſt diſcourſes of the King & Queen about the bringing up the ſaid Army to put conditions upon the Parliament, & diſcovered the deſigne to the Parliament, with the conſpiracy of *Wilmot*, *Percy Jerman*, and *Aſhburnham*, in their deſigne alſo) to the place of a Governour of *Portſmouth*, which he holds by Patent; there is no Malignant in *London*, whoſe conſcience would ſay, yea, to have either *Goring* or *Legge* truſted in their places by Patent, and yet they will curſe the Parliament for ſtanding upon it, who have no end in it, but the ſafety of the Kingdome.

It is certified by good hands from *Oxford*, that they are in a Delemma what to doe, they ſay there, threatned folkes live long, and they are loth to beleeve the forces of *Windſor* will ever ſtir to their reall diſturbance; yet ſome more prudent then the reſt, doe privately remove things of a conſiderable value to other parts; the Councell of warre encline yet to endure a Siege, expecting the aſſiſtance of barbarous Prince *Rupert*, and gentle Prince *Maurice* to raiſe the Siege, if any be; but they write, the faction is great there, ſome perſons of note are much diſcontented at the ſingle penmen that writ the froathy anſwer to the Parliaments reaſons touching the Ceſſation, which was not ſeriouſly weighed nor debated by the Councell; And others there are,

much

much discontented at the Kings answer touching Forts, Ships, Magazins, &c. insomuch as the Popish and desperate party of the Malignants are framing a Petition to the King, neere 600. hands subscribed, to desire His Majestie without their consent, not to give way to a peace, for that they have hazarded their lives & fortunes for His Majestie (but of this more hereafter) The more moderate party are absolute against that course, and namely *Falkeland*, *Culpepper*, and others; It is not writ so of *Bristoll*, and *Hyde*, they write they sit late about the Treaty, and outwardly (and that really of many) peace is desired: It is since writ (and so verily beleeved) that if Sir *William Waller* succeed well, and the Earle of *Essex* advance: the last day or houre of the Treaty there will be a condiscending to the Propositions of the Parliament.

Maugre the consent of the secret popish Designers of this war (to whom a peace is destructive) otherwise a great party will fall off there; as in both Houses they have done here already, divers of them publiquely affirming to their friends, the Councell about the King will make those ashamed here that have hitherto stood out so constant to his service (as they conceive) and that now at last, the zealous expressions of a happy Reconciliation thence should appeare to be a plaine ☞ &c. to gaine the People, to gaine Time.

At the beginning of this weeke the Malignants and divers Papists here in *London* (for they have quick Intelligence of matters for their advantage, and in their Relations, a Molehill is made a Mountaine) did give out, the Lord *Fairfaxe* Forces was routed, seven hundred taken prisoners, three hundred slaine, seventeene Colours carryed into *Yorke*, and that the Queene with her Jesuitiall and Popish Army (who is still at *Yorke*) had forced her passage, and was on her march towards *Newarke*, and this they writ into the Counties, as by divers of their Letters intercepted appeares: whereas the truth was thus; about five hundred Clubmen, who had about eighty Muskeriers amongst them, and about fifty Horse, were on their march towards *Leeds*, to assist the Lord *Fairfaxe*, who had summoned them to come in to assist him to oppose the advancement of that Popish Army, who in their march were surprised by that Faithlesse *Goring*, (for none but irreligious and faithlesse persons will trust him) who at first offered quarter, which divers of them refusing quarter, held out two houres Fight, with their Clubs against twelve Troopes of Horse, one hundred of them (as some write, were slaine) and above three hundred carryed prisoners to *Yorke* in triumph to Her that has something to answer for.

No marvell there ſhould come a Complement to the two houſes of Parliament from Court this weeke, to deſire them the Queene may come to the King without interruption (which the Lord *Fairfaxe* offered at firſt) and that the ſhooting at the Ships that brought Armes for Her Popiſh Army, to cut the throates of the Proteſtants, ſhould be diſavowed, (for as to Her owne perſon, it is fit to be diſavowed) and yet, ſince Her Majeſty landed, what rapine, what plunder hath been uſed in the East Riding of *Yorkeſhire* (as ſome of that County affirme) more then ever was before, it is not to be expreſſed, and hardly to be believed.

A Creature of Her Majeſties comes in ſeaſonably here. That Prince of Robbers and Barbarouſneſſe, who hath burnt neere upon eighty houſes in *Brummingsham*, beſides the ſlaughter of divers of the Townesmen; yet his forces had no great advantage in their wickedneſſe. God fought for the poore unarmed Inhabitants, who were for the moſt part Smiths, whoſe profeſſions was to make Nailes and Sithes, and with ſuch weapons knocked the Earle of *Denbigh* on the head, and next to him the Lord *Digby*, that arch Traytor to the Common-wealth of *England*, whom the King and Court at *Yorke* were aſhamed for many weekes after his landing to permit him to come within the Verge of the Court. But in other Letters they write, they thinke it was the Lord *John*, brother to the Duke of *Richmond*: But it is certaine it is the one of them.

As you ſee here an Earle, and one great Lord, whoſe names begun with *D* are loſt, ſo you ſhall have the names of two other Lords, who begin with the ſame Letter, that are likewiſe loſt in credit and reputation, honour and eſteeme. 1. The Earle of *Daincourt*, whom Sir *John Gell* hath taken priſoner, killed foure of his men, taken all his Armes, and accepted of foure thouſand pounds Compoſition to ſave the reſt of his Eſtate to maintaine his handfull of men that have done that ſervice for the Parliament, as no man hath done more. It is writ alſo, that he went afterwards to a place called *Welbecke*, the houſe of him that is the head of the Popiſh Army in the North, and that there he had good pillage, but I cannot write the certainty of this.

The next Lord, whoſe name begins with *D.* is that grand Patron of Papiſts alſo, the Earle of *Darby*, whoſe forces being about fourteen hundred at leaſt in *Wigon* in *Lancaſhire*, the only place of receipt for the Papiſts treaſure and goods, were there ſoundly beaten by the honeſt-hearted Clubmen,

(who

(who if the Nobility and Gentry of the Kingdome ſtill go on to make the Commons of *England, Gentle ſlaves* in their Religion and Liberty, They themſelves (that is) ſo many of them as runne theſe courſes, may happen to be taken before they die, at leaſt in eſteeme inferiour to Commons. And in that fight about eight hundred were taken priſoners, and five hundred more quite routed, and above one thouſand Armes, beſides Ordnance taken, and treaſure and goods of Papiſts to the value of twenty thouſand pounds.

The ſtout *Manchefterians*, with their honeſt Germane Ingeneere reſted not here, they marched on to *Warrington*, a place of ſtrength and great reſort, have taken the Towne, and beaten the Popiſh forces into the Church, and Steeple; and ſome write, that the Earle of *Darby* is there with thoſe forces; more of this the next weeke. If every weeke, the Parliaments forces (who are the only men in this Kingdome that truly fight for God and Religion) prevaile againſt the other Lords according to the Alphabet, they will quickly put a period to the Popiſh and Malignant Peeres.

If this Action concerning theſe foure Lords doe not in the opinion of the Malignants, ballance that loſſe of that noble religious Lord *Fairfaxe* (who hitherto, ever ſince that Popiſh Army came there, had ſucceſſe, time after time.) They may be pleaſed to take notice, that Sir *William Waller* not farre from *Glouceſter* tooke three troopes compleate, and Armes, &c. of Prince *Maurices*, and ſince that time, marched from *Roſſe* to *Monmouth*, hath taken the Towne of *Monmouth*, and all the Popiſh goods in it, to the great terrour of the *Welſh*, who ſay, that *Waller* is as terrible to them, as ever *Wallis* the *Scot* was to the *Northumbrians*; the taking of this place hath ſo frighted, even the two great Popes of *Wales*, the Earle of *Worceſter*, and the Lord *Herbert*; that they have themſelves quitted *Ragland* Caſtle, and left a Garriſon in it; which by this time Sir *William Waller* beſiedging it on Thurſday laſt at night) it is conceived is yeelded up: the poore *Brittaines* beginne to repent her folly: they ſay her is drawne on by their Lords, and for her Prince, and in all fights are put in the forefront, and kild like dogges, and ſo indeede they have beene from time to time in all ſervices.

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One thing may not be omitted, leaſt the Malignants take one of partialitie : that Scarbrough Caſtle, which was once informed with advantages of *Browne Buſhells* credit that he had regained, after it was betrayed by *faithleſſe Cholmley* to the Popiſh Army, is ſince revolted, which it ſeemed he as ſoone loſt as hee had regained, *Ridle me that.*

As ſoone as the Earle of *Denbigh* was mortally wounded at that fight, a Poſt came up to the Lord *Fielding* his ſonne, (a conſtant ſervant to the King and Parliament) to come and ſee his dying Father : which he did accordingly, though too late to ſee him alive.

Prince *Rupert* with ſome of his Forces are before the Cloſe at *Liechfield*; but it is conceived the Alarme that will ſuddenly be given at Oxford will be ſuch as to fetch him from thence with a witneſſe.

In Lincholnſhire they have never thriven ſince they were betrayed by a Commander, when Newarke was halfe won, and till they be ſoundly beaten they will not prove true Engliſhmen; the Newarke Forces advancing as farre as *Stamford*, *Sleeforth*, *Crogland* Abby, and almoſt to Mr. *Granthams* Houſe at *Lincolne*; notwithſtanding the ſixe thouſand men at *Cambridge*, who are for a deſigne that will doe more advantage then defend ſuch faint hearted men.

MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the reſt of the KINGDOME.

The thirteenth VVeeke.

From Sunday *March* 26. to Eaſter day *April* 2.

SUNDAY. *March* 26.

THis day the news of Sr *Hugh Cholmley's* coming over to His Majeſty, received both confirmation and addition: for beſides that, it was certainly aſſured, that he was come unto the Earle of *Newcaſtle*, accompanied with 80. horſe, and 400 foote, well armed and appointed for preſent ſervice; and had delivered up the Towne and Caſtle of *Scarborough*: it was affirmed alſo that the whole body of the *Rebels* under the conduct of the Lord *Fairefax* and the two *Hothams*, whereof ſuch formidable tales are told in the *London* Newesbookes, exceeded not above 4000 men, and thoſe ſo terribly diſcouraged for want of pay (which is full 13 weeks behind,) and by the ill ſucceſſe of their undertakings, in which they never had good luck, that of *Leedes* excepted, that they are not likely to be any hinderance to my Lord of *Newcaſtles* proceedings. Which weakenes and indiſpoſition of the *Rebels*, as it is very much increaſed by the returne of Sir *Hugh Cholmley* unto his duty and obedience, not ſo much in regard of the men and Armes which he brought with him, as in reſpect of his authority in that County, and his being privy to the Counſells and deſignes of the

cheife Actors in this Rebellion, (beſides the dangerouſneſſe of the example) ſoare their hopes growne deſperate of ſupplies from *London*.

The newes that came the night before of the reduction of *Malmeſbury*, was confirmed alſo in moſt of the particulars before related: ſave that whereas it is affirmed, that there were taken 4 or 500 Priſoners, on further information it was found, that beſides Colonell *Frayle*, a *Scot*, who was left Governour of the Towne, and his Leivetenant Colonell, & certaine of the better ſort, there were not many Priſoners taken: the ſoldiers, beginning to run away aſſoone as they heard that any of His Majeſties Forces were come into *Cyrenceſter*; all the reſt following after with great feare and haſt, aſſoone as the Kings Troopes came in ſight; By meanes whereof the towne was taken without reſiſtance, together with the armes and booty before remembred.

This day His Majeſty cauſed an Order (which had beene ſigned and printed the day before) to be poſted on the Court gates, and all the ports and paſſages into the Citie of *Oxford*, prohibiting all ſuch as were troubled with the diſeaſe called the *Kings evill*, to repaire unto the Court for the cure thereof, at the Feaſt of *Eaſter* now approaching, or at any other time hereafter till *Michaelmas* next; and commanding alſo all his Soldiers and Officers of the *Garriſon* here, that they take ſpeciall care to reſtraine all people from comming to this place, or whereſoever His Court ſhould be, upon that occaſion, till the time before limited, as they tender His diſpleaſure, and will anſwer the contrary. An *Order* made and publiſhed upon excellent reaſon, & very much conducing to the health and benefit of this place, and to the ſafety of His Majeſty and the two young Princes; conſidering the infinite multitudes of people (many of which are very poore and indigent perſons) which uſually reſort unto the Court, at the Feaſt of *Eaſter*, under that pretence.

The morning of this day had beene taken up with the report of an *Alarm* given by the *Rebels* of *Alesbury* and *Henly*, on His Majeſties quarters, about *Cuddeſdon*, *Whately*, *Iſlip*, & other places not farre from *Oxford*: the *Rebels* thinking it concerned thē to do ſomewhat in Prince *Ruperts* abſence (who was gone for *Cyrenceſter*) to recompence, at leaſt in ſhew, the great damage they received by the Kings Army, in the beginning of that weeke. But it proved onely a *Bravado*, and a darke one too. For aſſoone as the day began to open, they retired further off, being affraid to ſee themſelves ſo neare the danger of a beating, and

before

before night were got ſo farre towards their owne *Quarters*, that when Leivetenant Generall *Wilmot* went out the next day with his own *Regiment* of Horſe to ſcoure the Country, there were none of them to be met with.

MUNDAY. *March* 27.

This day His Majeſty began the 19th yeare of His Reigne. And for to crowne the day of His Coronation, it was advertiſed from Colonel *Henderſon*, Governour of *Newarke*, and ſundry Gentlemen of *Lincolneſhire*, and *Nottinghamſhire*, that they had taken by aſſault the Towne of *Grantham*: which having formerly received ſome of the Earle of *Newcaſtles* Forces with joy and muſicke, was after ſeized on by the *Rebels* of thoſe parts, well manned and fortified, and made a *Garriſon*, not for the defence, but the annoyance of the Kings good Subjects. The neighbourhood whereof, when it began to be ſo burthenſome to the adjoyning Gentry, and other people of both Counties, that they could neither mannage their eſtates with ſafety, nor live in their owne houſes with ſecurity; by the advice and with the aid of Colonell *Henderſon*, they drew up the ſmall force they had, or could bring together, and on the 23 of *March* (being Thurſday laſt) in the morning early, under the conduct of the ſaid Colonel *Henderſon*, and Colonel *Cavendiſh*, gave an aſſault upon the Towne in three ſeverall places, and in the ſpace of halfe an houre became maſters of it, with the loſſe of two men onely on the Kings ſide, and but one of the *Rebels*; the new Lord Viſcount *Cambden*, who commanded a Troope of horſe, leading the firſt Troope that entred the Towne. The Garriſon at that time conſiſted of five Companies of foot; one Troope of horſe, and a Troope of Dragoones; whereof 360 were taken Priſoners (a great part of the which were preſently diſmiſſed in ſafety) together with all the Officers and Captaines; three Colours of foot, one Coronet of horſe, and a Dragoon-Coronet: whereas the conquering Army conſiſted onely of 150 Foote, 120 Dragoones, and three Troopes of Horſe. Beſides the Priſoners, there were taken three Cart-loads of Armes and Ammunition, which were thence carried unto *Newarke*, or otherwiſe diſpoſed of for His Majeſties ſervice; the workes and fortifications at *Grantham* being inſtantly demoliſhed, that it might not be a further neſt to the *Rebels* of thoſe parts, nor ſeparate the Kings Forces in defence thereof: and of theſe priſoners, the men of chiefeſt note were Captaine

King, and Captaine *Savill*, two of the greateſt Incendiaries of the County of *Lincoln*. Which excellent piece of ſervice being thus performed, His Majeſty was further certified thereof by two ſeverall letters, the one from Col. *Henderſon* alone, the other ſubſcribed by the hands of the Principall perſons of both Counties, being Actors in it; both dated March 24.

It was advertiſed this day alſo that the affaires of the two houſes of Parliament are in no better eſtate in *Yorkeſhire*, then in that of *Lincoln*, letters being ſeverally writ from the Lord *Fairfax* and Sir *John Hotham* to the houſe of *Commons*, complaining much for want of money, but more for being ſo long neglected, after ſo many intimations of their ſeverall wants. In which as they agreed in one, ſo ſome particulars there were which each propoſed for himſelfe: *Hotham* informing them that he was not onely deſtitute of money, but unprovided alſo of Ordinance and Ammunition, the *Magazine* there being exhauſted in this warre and utterly conſumed in the ſervice of the two Houſes; and that he had great need of a ſupply at this preſent time, not onely in regard that the Earle of *Newcaſtle* was become ſo ill a neighbour to him, but becauſe there was an expectation of the *Daniſh* fleete. And as for the Lord *Faireſax* he informed them, that amongſt other miſchances which had befalne for want of money, one of the greateſt was, that of the 600 Dragooners, which were ſent from *Lincolnſhire*, there was not one left in all his Army, being all run away for want of pay, and having plundered all the Country, as well friends as enemies, under that pretence; Adding withall, that having done his duty upon all occaſions, if any croſſe accident ſhould befall them afterwards, as no doubt there might, the blame thereof muſt not be laid upon his ſhoulders. As for the *Daniſh* fleete whereof *Hotham* writes, and which they ſay is ready to put out to ſea, what uſe ſoever be made of it by ſome factious perſons, for the fomenting of thoſe feares and jealouſies which themſelves have raiſed: it is well knowne by wiſe and underſtanding men, to be no other then the ordinary *Salt-fleete* which that Prince conſtantly ſets forth at the beginning of the Spring.

Next for the *Weſt*, it was advertiſed this day alſo, that the *Committee* for the two Houſes of *Parliament* have laboured what they can to hinder the *Pacification* propoſed in the foure *Weſterne* Counties, and to diſſolve the Treaty. In which they have ſo farre prevailed, as not onely to exclude the *Commiſſioners* out of *Exeter*, which was the place deſigned for the generall meeting, as before was ſignified; but that in

Exeter,

Exeter they hold a *Councell of Warre*, and have appointed three new *Regiments* to be raiſed, the better to terrifie and awe them. But it is certified withall, that the *Commiſſioners* goe on effectually in the intended *Pacification*, that ſeeing they were like to be over-awed, if they ſtaied neare *Exeter*, they had adjourned themſelves to *Stone-houſe*, or *Mount-Edgecombe*, places of ſafe abode in *Cornwall*; and to that end, had added ten dayes more to the former Truce. As alſo, that the Gentry and others of both ſides in *Dorſetſhire* ſtand firme to the Agreement made amongſt themſelves, for all they were a little ſcattered upon *Wallers* comming; and that both they and thoſe of *Somerſet* are very forward in the buſineſſe of *Aſſociation* with the other *Counties*, and did accordingly embrace the ſummons, and met the reſt of the *Commiſſioners* at the place appointed.

But howſoever the acceſſion of ſo much good tidings ſeemed to adde joy and honour to the day at the Court in *Oxford*; it was by ſome thought fit not to be celebrated with the wonted rights in the Citie of *London*. For whereas uſually the Ordinance upon and about the *Tower* uſe to be diſcharged, as part of the triumphs of the day, it was diſputed in the Houſe of Commons, *March* 24. being Friday laſt, whether that ancient cuſtome ſhould be kept or not; and at the laſt, under pretence that it would waſt them 30 barrels of Powder, (which by their leave is none of theirs, but part of His Majeſties *owne* ſtore, if He have any thing He may call His *owne*;) it was reſolved upon the queſtion, that the *Ordinance* ſhould not be diſcharged that day as had beene accuſtomed. But finding when they ſent their *Votes* to the upper Houſe to be there confirmed, that there it had beene otherwiſe reſolved on the like debate; with much adoe, and no ſmall diſcontentment to be fore ſtalled, they conſented to it: ſo loth they were to be remembred that they had a King.

Finally, it was advertiſed this day alſo, that the Lords and Commons taking into conſideration the difference that was growne betwixt their *Engliſh* and *Scottiſh Officers*; and fearing that it might amount to a *Nationall* quarrell, which could not chooſe but be a great hinderance to their affaires, had cauſed an *Order* to be publiſhed, *charging and requiring all perſons of each Nation, to continue in mutuall love and friendſhip, and to forbeare all provocations which might diſturbe the peace and quiet which the two Houſes did ſo much deſire to preſerve*; threatning withall, *to puniſh thoſe ſeverely who offend herein*, (how will the *Scots* approve of this incroachment thinke you?) *as Incendiaries and troublers of the*

peace of the two Kingdomes. But notwithſtanding all this care, the ſtorme was growne too high to be calmed ſo quickly, moſt of the *Scots* beginning to deſert the ſervice; and thereby giving ſuch offence to both the Houſes, that when *Hurrey* gave up his Commiſſion, they did not onely refuſe to accept thereof, but threatned to proceed againſt him by *Martiall Law.*

TUESDAY. *March* 28.

This day was taken up in ſcanning and examining the reports which came from *Glouceſter*, touching a blow ſaid to be given by *Waller* to the Lord *Herberts* Forces, neare that Citie: which being firſt noiſed to be a totall overthrow of that little Army, and after confidently affirmed to be nothing ſo, but rather that they had the better, and repulſed the Enemy, ended at laſt in this Relation: That the Lord *Herbert* had intrenched his Forces at a place called *Hineham*, on the further ſide of *Glouceſter*, beyond the *Severne*, expecting Forces to come downe from the hither ſide, and ſo block it up. That *Waller* perceiving the cooperation of the Kings other Forces with thoſe at *Hineham*, would be a great danger to the Towne, paſſed over the *Severne* ſecretly at a place called *Newnham*, about Friday, and fell upon the back of the Lord *Herberts* Quarters, who then was at the Court; but met with ſuch reſiſtance there, that he loſt 400 of his men, and ſo gave over for that time: Finding the next day that the Kings Forces were willing to admit a Parley, he hearkned to it, and entertained a Treaty with them, having loſt ſo many of his men in the former onfalls. But while they were upon debate of the conditions, and almoſt come to a concluſion; ſome of his men perceiving one of the out-workes to be but meanly manned, (moſt of the Souldiers being withdrawne, in confidence of ſome faire end by the preſent Parley) gave on upon the ſame, and wonne it; and from thence ſet upon the reſt: that the Horſe, both *Troopers* and *Dragoons*, ſeeing how little hope there was of ſafety if they ſhould abide it, went fairely off, and ſaved themſelves for better times; leaving about 300 of their Foot behinde them, who were had Priſoners into *Glouceſter*; beſides 300 or thereabouts, which were killed in the defence of the workes. This is the ſumme of the intelligence, as neare as poſſibly I could collect it; and this I have the rather ſignified in all theſe particulars, the better to prevent thoſe miſ-reports, which they who uſe to looke upon the petit loſſes of His Majeſtie thorow *Multiplying-glaſſes*, may chance to make of it.

But

But to give ſatisfaction for this ill newes, (for ill newes it was, though not ſo bad as ſome have have made it) there came newes as good, which was a punctuall and exact relation of the good ſucceſſe befallen the Earle of *Darby* in *Lancaſhire*. Of whom it is affirmed by an *expreſſe* from thence, that upon Munday, *March* 13. he marched out of *Wigan* with 600 Foot and 400 Horſe, and quartered on Tueſday night at *Kirkton*, where the Country people to the number of 3000 being wearied with the inſolence and tyrannie of the *Rebels*, came with great chearfulneſſe unto him: That upon that day he came within foure miles of *Lancaſter*, intending to take from the *Rebels* thoſe Peeces of Ordinance, which they before had ſeized on from a *Spaniſh* Ship; and the next day was met by Sir *John Girlington* and Colonell *Tildeſley*, with 600 men, whereof 300 were Musketeirs, and ſo went to *Lancaſter*. That upon Saturday, *March* 18. they ſummoned the Towne, being well fortified and manned with 600 Musketeirs, under the command of Lieutenant Colonell *Holcroft*, Sergeant Major *Sparrow*, and Sergeant Major *Heywood*; which being refuſed, after two houres hot ſervice, they forced the Towne, and drave the *Rebels* into the Caſtle: that ſome of their Officers and many common Souldiers were killed at the Caſtle gate, (the number whereof is uncertaine) the Maior and diverſe of the Townesmen, ſuch as were moſt ſeditious, being taken Priſoners; that laying ſiege unto the Caſtle, the Earle of *Darby* was advertiſed by his Eſpials, Munday *March* 19. that Sir *John Seton* with 1500 Musketeirs and ſome Troopes of Horſe were come from *Preſton*, having drawne together to make up that body, the moſt part of the Forces which they had in all the Townes and places of importance in the whole County: That the Earle taking notice of this opportunity, drawing his Army into *Batallia*, faced the Enemy; and in the meane time whileſt they expected to be charged, ſent a conſiderable party towards *Preſton*, being thus left deſtitute, and ſet fire on *Lancaſter*, that it might be no receptacle to the beaten *Rebels*: That in the taking of *Preſton*, (the newes of which you had in the former weeke) there was killed in the place 80 of the *Rebels*, whereof Captaine *Aſhworth* and Captaine *Will: Shuttleworth* were the chiefe; and about 3 or 400 Priſoners taken, of which Captaine *Standiſh* was one, together with one braſſe Peece of Ordinance: That after the ſaid Towne was taken, his Lordſhip had eſpeciall care to preſerve the place, and onely gave command that the Houſes of thoſe who had betrayed the Towne before, ſhould be reſponſall to His Majeſtie

for

for their Maſters Treaſon; whoſe goods his Lordſhip ordered to be ſeized, and equally divided amongſt the Souldiers. That the next morning being *March* 22. the whole Country came in with apparant joy, and many ſignall teſtimonies of their good affections to His Majeſtie, ſlinging up their Hats, and ſhouting out, *God bleſſe the King, and the Earle of Darby.* And finally to make up the ſumme, it was advertiſed alſo in the ſame *Expreſſe*, that the ſame day Sergeant Major *Brewyer*, who commanded his Lordſhips Regiment of Horſe, did with a Troope of his defeat two Troopes of Dragooners, being 140 in the totall, under the command of Captaine *Norris*, taking the Captaine himſelfe Priſoner, together with 40 of his Souldiers, and having killed no leſſe then 50 in the very place. So as now the Earle hath abundance of Ammunition, the want whereof did hinder his Lordſhips good proceedings againſt the *Rebels.*

It was advertiſed by Letters brought this day from *London*, what joy there was for the great Victory which *Gell* and *Brereton* had obtained againſt the Earle of *Northampton* and his Forces, in the fight neare *Stafford*; whereas indeed they were moſt miſerably defeated, though with the loſſe of that brave Lord, as you may reade more at large in a printed Relation of the ſaid Battaile. And on this very day (as if it had beene done by ſome preadvertiſement to check the inſolency) there came out in print a Proclamation from His Majeſtie, (dated the 25 of this preſent *March*) containing a generall pardon for all the Inhabitants of the Counties of *Stafford* and *Darby*, excepting onely Sir *John Gell*, and Sir *William Brereton*, againſt whom His Majeſtie declared, that he would proceed according to the Rules of Law, as againſt *Traytors* and ſtirrers of ſedition againſt His Majeſtie; with other clauſes uſuall in Proclamations of this kinde, which have beene touched upon before.

WEDNESDAY. *March* 29.

This day it was advertiſed from *London*, that the noyſe of ſo many of their Souldiers going over with Horſe and Armes unto His Majeſtie, (as you were told of the laſt weeke) doth very much diſanimate and afflict the party there, and addeth much unto the *feares* and *jealouſies*, which hitherto hath cauſeleſly diſturbed them. Inſomuch, that they are fallen upon a reſolution, not to imploy any more Gentlemen in the Action; nor to meaſure mens abilities by their skill in Warre, but their zeale

zeale and intereſt in the cauſe. And being that they finde the charges of the Warre to be ſo exceſſive, and the money which is aſſeſſed to pay their Souldiers comming in ſo ſlowly, they are upon a way of charging every Houſe-keeper in the Citie to maintaine one of his Apprentiſes with Armes, ready on all occaſions to defend the Citie, or to go forth againſt the enemie; theſe to be trained twice a weeke, many Commanders being choſen, and others nominated for that purpoſe. By meanes whereof they hope to have an Army of 10000 men, maintained and armed without their charge: though poſſibly thoſe hopes may faile them in advancing of their power by land, as well as their deſignes have failed them in being Maſters of the Sea.

For it is certified by Letters ſent from *London* alſo, that the *Sea-men* and *Mariners* doe daily increaſe in their diſaffections to the two Houſes of Parliament, and their proceedings, and have now very lately brought in by force Captaine *Battin*, Vice-Admirall to the Earle of *Warwick*, with other Ships of the Fleet, into *Chatham*, which is the uſuall ſtation of His Majeſties Navy: and that they did refuſe to be revictualled, or ſet out any more to Sea; partly, becauſe they had beene kept ſo long without their pay, but principally for feare of looſing their places, offices, and penſions, according as was threatned in the Proclamation, which before was ſpoke of. And it was certified withall, that notwithſtanding the Earle of *Warwick* had gone downe unto them, and dined aboard the *Vice-Admirall*, promiſed them to procure their pay, and increaſe their wages, and whatſoever elſe might endeare them to him; yet all would not doe: he being ſo farre unable to prevaile upon that multitude to undertake the next yeares ſervice, that he yet wants 200 men for his owne Ship. And though the great Fleet which they talked of be fallen to ſix ſaile onely, and no more; which with the three Merchants which they keepe at *Newcaſtle*, will make but a poore Navy to effect their ends: yet theſe are more then they can either provide men for, or furniſh with proviſion, and all other neceſſaries.

It is further certified by Letters of this day, that upon theſe and others of their *feares* and *jealouſies*, ſome of the principall ſticklers in this ſedition, are preparing to be gone to ſome other Country, where they may be ſecure from the feare of puniſhment: and in particular, that Sergeant Major *Skippon* hath already ſent away his wife and children; & that foure of the moſt factious Miniſters (whereof *Downing* is affirmed

firmed to be one) are making ready for *New-England*. As alſo, that for feare thoſe fortifications which they have beene ſo long providing, to their infinite charge, ſhould not be ſerviceable enough to preſerve their Citie, eſpecially from being ſet on fire, if the Kings Army ſhould approach; *Mainwaring* and *Fulke*, and others of the ſide are taking order to ſlight them, and lay them flat; and in the ſteads thereof, to raiſe new workes at *Iſlington*, and places of a further diſtance. And that the better to defend themſelves from the danger of fire, by caſting in *Granadoes*, which they greatly feare, they have made many *water-engines* to be ſet up in ſeverall places of the Citie, to caſt water on the ſame, and quench it; and provided many leather buckets for that purpoſe alſo. And yet when all is done, they have an enemie within, whom they can never keepe off by their *out-workes*, nor quench heats thereof by any of their *water-engines*; which is the flames and terrours of a guilty conſcience, againſt which there is no prevailing by theſe outward meanes.

Newes alſo came this day, that Sir *William Waller* having by his perfidiouſneſſe and treachery beaten up the Lord *Herberts* Quarters, as before was ſaid, had marched to *Tewkesbury*, which he tooke & pillaged; His Majeſties Forces there (which were but few) withdrawing themſelves from thence by a timely providence, aſſoone as they heard of his approach: But that he preſently retired to *Glouceſter*, not daring to adventure further into the Country, for feare of Prince *Maurice* and his Troopes, who was come to *Cyrenceſter*, and joyned with thoſe other forces which were before ſent thither under the Lord *Grandiſon*. It is certified alſo, that the *Welch-men* hearing of the perfidious dealing of *Waller* towards their Country-men, have drawne themſelves into a body, reſolving that he ſhall finde no paſſage thorow their Countries; or if he doe, that he ſhall purchaſe it at a very deare rate.

THURSDAY *March.* 30.

It was advertized from *London* that upon *Tueſday March* 21. a motion had beene made in the Houſe of *Commons* for reviſing and examining the *Accompts*, and how the money was diſpoſed of which had bin brought in by gifts, loanes, and levies, &c. it being evident that there had beene no leſſe raiſed by ſeverall meanes then 3 *millions* of money; and yet that it was ſignified and complained of by the Earle of *Eſſex*, that he

he had not received 300000l in all, of ſo vaſt a ſumme. To give content in which particular, a *Committee* was appointed for that buſineſſe; but being ſome of the leading members are concerned therein, there hath beene nothing done in it hitherto. And it was certified withall, that they were ſo farre from giving an Accompt of what they had received already, that they were ſtudying by what arts to increaſe the reckoning: and to that end, had ſent the Earle of *Mancheſter* to Lords, Say and *Wharton*, and other of the confiding Lords and Commons, ſome to Guild-hall, ſome to the *Haberdaſhers* Hall Saturday laſt, to hearten and perſwade the Citizens unto more ſupplies; which if they ſpeedily advanced and ſent forthwith unto his *Excellency* (who preſſed hardly for it by his letters) he would then approve himſelfe a man and do mighty things. They met at ſixe of the clocke in the afternoone, and held them to it till nine at night, and thence went preſently for all it was ſo late, to give up an accompt of their proceedings to the *Cloſe Committee*, who very greedily expected it. But it is ſaid, they edified but little by their long orations, the greater and better part of the City being bent againſt it, though the *Common-Counſell*, who are all made out of that faction did ſtand mainly for it: all ſorts of people pretending and pleading diſability, to undergoe the burden of thoſe heavie preſſures.

It is advertiſed alſo that Mr *Pym* taking ſome former notice of this averſeneſſe in the people to ſubmit themſelves to theſe unreaſonable taxes, informed the houſe on Friday (the day before) that the *Committee* at Haberdaſhers hall, having ſounded the generall inclination of the City, found how they had beene much miſtaken in the opinion of the peoples readineſſe to comply with them in the payment of thoſe ſeverall ſummes, which under ſeverall ſtiles were impoſed upon them, and moſt eſpecially in the payment of the monethly Aſſeſſment (being 40000l) which lay heavy on them. And thereupon, for feare the reſt of the Kingdome might prove backward in the payment of the like aſſeſſement, by the example of the City, it was propoſed that the whole ſumme continuing as before it did, they ſhould change the ſtile, and take up 30000l a moneth in the way of *loane*, to be repayed againe on the *publicke faith*; the other 10000l *per menſem*, not as a forced aſſeſſement, but a free voluntary gift. But this fine fancy was too groſſe to deceive the ſimpleſt. Inſomuch that *Vaſſall* one of the *Burgeſſes* for *London*, came the next day into the houſe, and repreſented to them the impoſſi-

bility of gathering the monethly rate after that proportion, the City having beene exhausted by so many levies: affirming positively withall, that if they did continue the payment of those Souldiers and other workemen, that laboured in the raising of their fortifications, which came to 8000l the moneth, it was as much as they could doe.

It was advertised further by letters bearing date *March* 26. that Master *Walter Long*, by order from one or both the Houses of Parliament, had plundered all the horses in *Essex*, and was now doing the like in *Norfolke* and *Suffolke*: and that upon complaint in the *Lower House*, that he had plundered as well freinds as enemies, it was excused by Master *Pym*, saying, that *it was donne for the great and necessary service of the Common-wealth.* And it is certified withall, that besides these visible preparations to continue the warre, (what noyse soever they desire to have made of *peace*) they have caused all the Colonels, Captaines, and other Officers in the Citie of *London* to take an *Oath* on Thursday last, to defend the Parliament and the Priviledges thereof 2, to be obedient to the commands of the *Committee* for the *Militia* of the City; and 3, to goe on in any action, not onely for defence of the City and liberties thereof, but unto all such other places as they shall be commanded. Unto which oath, all the Captaines which were present, except *Wilson* and *Hacket*, readily subscribed; many of the Lievetenants absolutely refused; and of the *Colonels*, divers did purposely absent themselves upon fained pretences. It is conceived that all the trayned bands of the City shall take the same oath also, with all speed that may be; that so whensoever the treaty endeth (which may be whensoever they see occasion) by these and other Arts before expressed, they may be sure of men enough to pursue the warre, and doe it with as litle charge as can be possible.

FRIDAY. *March* 31.

It was signified by letters bearing date from *London*, *March* 26. that at the last the Lords have yeilded unto the proposition of the House of *Commons*, and passed an *Ordinance* for inabling the Earle of *Essex* to grant Commissions of *Martiall law* for the dispatch and execution of those loyall Citizens of *Bristoll*, which according to their duty and allegiance endeavoured to restore that City into His Majesties possession. A power so absolutely destructive of the *Petition of Right*, insisted

on

on ſo eagerly in a former Parliament; that as we ſaw before many faire examples, to ſhew that we had ſeene the fatall and the finall end both of the *Liberty* and *Property* of the Subject, under this new government; ſo here behold an end of their *lives* alſo, which may and ſhall be taken from them without *forme* of law, as often as their angry and offended Rulers ſhall pleaſe to call for them.. And that no clauſe of that *Petition* might ſeeme more favoured then the other, on a complaint from Sir *John Hotham*, that he could not long keepe his ſoldiers together for want of money, it was *ordered* that his ſoldiers ſhould be *billetted* upon the inhabitants of *Hull*, *Beverly*, and the parts adjoyning; expreſſely contrary unto the very words of the ſaid *Petition*.

It was advertiſed alſo that Colonell *Ruthen*, a *Scottiſhman*, who had ſo long commanded in the towne of *Plimmouth*, either fore-ſeeing that the deſired *pacification* betweene the *Corniſh* and *Devonſhire* men would ſort unto an happy end, or having ſufficiently enriched himſelfe with the ſpoyles of both, was come to *London*, and had brought with him in money and money-worth to a great value. And yet for all this maſſe of treaſure ſo quickly gotten, that his wife put a cheat on her hoſt in *Exeter*, where ſhe had lodged for a conſiderable time, ſhifting away without either payment or farewell, under pretence of going abroad to take the aire.

By Letters out of *Yorkeſhire* it was advertiſed, that upon Munday come ſeavennight at night Sir *Hugh Cholmeley* in a diſguiſe had kiſſed the Queenes Majeſties hand, and the next day delivered *Scarborough* into the hands of Lievetenant Generall *King*; and after joyned his Forces with the Earle of *Newcaſtle*, as before is ſaid: that Maſter *Kirby* Knight of the Shire for *Lancaſhire*, came the ſame day unto the Queene (who is now ſafe at *Yorke*) from the Earle of *Darby*, to acquaint her Majeſty with the good eſtate of his affaires, and to deſire ſome further ſupply of Armes, wherein hee was like to be well ſatisfied; that the Lord *Molineux* (as the ſaid *Kirby* did relate) had taken *Bolton*, a towne of ſpeciall note in the County of *Lancaſter*; and finally that *Pomfret* had beene blocked up by the *Rebels* for above a fortnight, but that upon the loſſe of ſix of their Captaines and many commanders of quality, beſides common ſoldiers, they are growne ſo weary of the work, that they begin already to leave the enterprize.

From *London* it is further certified, that the newes of Sir *Hugh Cholmley's* returning to the King with his men and armes, (which is reported

reported there to be 400 foot and 80 horſe) doth wonderfully diſmay, and affright them all: the rather in regard they know not now whom they may relie on, nor how farre the example may extend it ſelfe. And the newes came the more unluckily, becauſe it was affirmed there about the ſame time, that ſo many of their ſouldiers ſlipt away from their *quarters* daily, that the Lord *Rochford* had not above 200 in all his *Regiment*. And to increaſe their feares they will heare ere long, in caſe the newes thereof be not there already, that Sergeant Major *Mole* went out of *Northampton* with 80 horſe, and about the middle of this weeke came into *Banbury*, where he delivered up himſelfe, and all his company to be diſpoſed of by His Majeſty, which was the concluding newes of this preſent day.

SATURDAY. *April* 1.

His Majeſty finding that a *Ceſſation* will not be admitted by the two Houſes of *Parliament*, upon thoſe equall termes which he ſent to them the laſt weeke by Maſter *Richard May*; it is certified from *London*, that beſides the *hubbub* raiſed in *Southwarke* againſt plunderers, and the reſiſtance made by the *Butchers* in the *ſhambles*, whereof before; one *Midlecote* a Dyer aſſiſted by his owne houſhould ſervants beare off a dozen of theſe *Plunderers*, and ſo ſoundly paid them that they durſt never venture upon him ſince. Which as it hath incouraged others to doe the like, upon a probable preſumption of the like ſucceſſe; ſo hath it made the buſineſſe of ſo ill report, that they can get none now but the ſcumme of the people to undertake it: and thoſe that undertake it doe it with ſuch caution, that they dare not looke into the *Suburbs* where the inhabitants are leſſe terrified; but keepe themſelves within the compaſſe of the City, where they finde men of farre more tameneſſe, and ſuch as are reſolved to yeild even their very throates rather then ſtand againſt an *Ordinance*. And it is alſo certified that amongſt other of their inſtruments, they imployed one *Chambers*; who being laied up in the *Kings Bench* upon a debt of 10000l, was freed by the authority of the *London Committee*, to performe this ſervice; which he did exerciſe for a while with great extremity, till Sir *Iohn Lenthall* (the Marſhall of the *Kings Bench*) was ſo bold as to clap him up againe.

It is ſaid that the *Cloſe Committee*, notwithſtanding all their fine ſhewes of giving up their power, do ſtill hold it faſt: and that they may

may ſtill be *Cloſe* indeed, they hold moſt of their ſecret meetings (like witches) in the night, which will beget another weekely Pamphlet, which Maſter *Ruſhworth* will call the *Nocturnall of the cloſe Committee.*

Sir *Arthur Aſton* being deſirous to ſolemnize the Anniverſary of His Majeſties Coronation, by ſhooting off ſome Ordinance, as the cuſtome is; which that he might doe beſt for the Kings honour, he went to *Twiford* (a Towne kept by the *Rebels*) and beſtowed his ſhot ſo diſcreetly among them, that the *Rebels* did all quit their hold, ſome of them being ſent into another world.

Two *French-men* who were taken this weeke among ſome other few Priſoners neare *Cyrenceſter*, were reproved by Prince *Rupert* for comming into *England* to joyne with the *Rebels*, they begged his Highneſſe pardon, proteſting that they were made beleeve they ſhould fight for the King and Parliament; and one of them promiſed, if he might have his liberty, to doe better ſervice, which being granted, he returned backe to the *Rebels* quarters, and came againe to the Prince with fourteene more of his Country-men.

ERRATA.

In the 11th *Weeke, pag.* 138. *for* Cornwall *was demanded, reade* Cromwell *was commanded: and in this preſent Weeke, pag.* 154. *for Colonell* Frayle, *r. Colonell* Trayle.

FINIS.



A FVLL AND TRVE 6

RELATION

OF THE LATE GREAT

VICTORY,

Obtained by the *Proteſtants* againſt the Rebells in *Ireland*; In which is declared the manner of the Fight, with the number of thoſe that are ſlaine; and the Names of ſuch men of ranke and *qualitie, that are either ſlaine or taken priſoners.*

All which was ſent from *Dublin* in a Letter, dated the 5. of this inſtant moneth of *Aprill*, *and received the* 11. *of the ſame*, 1643.

London, Printed for *Hen: Overton*, and *Edward Blackmore*, Aprill the 12. 1643.

A FULL AND TRUE

RELATION

OF THE LATE GREAT

VICTORY,

Obtained by the Protestants against the Rebells in Ireland; In which is declared the manner of the Fight, with the number of both the armies; and the Names of such chief Officers and Gentlemen, that were slain or taken prisoners.

As also which was Sent from Dublin in a Letter dated the 5. of this instant October, and received the 11. of the same. 1642.

London, Printed for Iohn Overton and Edward Blackmore, April the [illegible] 1642.

Dublin the 5th. of *Aprill*. 1643:

LOVING BROTHER,

I Wrote you at large by the last Post, of the happy successe and safe returne of our Armie; but because the times are dangerous both by Sea and Land, and our Letters like to miscarry on both; and because I would not have Gods mercies and power shewen for our defence, and confusion of our adversaries, to be cast into oblivion, I shall give you a briefe rehearsall thereof at this time, as neere as I can remember, and what I might then happily omit, I shall give you now to understand. In my former Letters, I wrote of all the passages that were in their going forth from the first of *March* to the eighth, so far as *Ballenepark* in the Countie of *Wexford*, 15. miles from the Town of *Wexford*, as we received Intelligence on the returne of the Earle of *Roscommon*. From *Ballenepark* they set forward the 9. towards *Rosse*, and the horse came to *Rosse* going before the foote, the 10. of *March*, at which time if the whole Army had been there, they had taken the Towne, but the enemy being abroad in the field, hindred that part of our foote that was to accompany our horse in their journey, and forct them to retreat toward the Body of our Armie; the horse having left them and gone before, so that our horse also made backe againe; In the meane time, they shut their gates, and got store of men into the Towne, before the main body of our Armie could get thither, they came before the Towne the eleventh, and lay there to the seventeenth, and

being disappointed of their Granadoes, and their Garrison coming by Sea, was forct to leave it; for by that time the enemy were strong, both within and without, so that our Armie expected that *Preston* would have given them battle on St. *Patricks* day; the 17. of *March* being Friday, and accordingly made ready to fight with him, which was accomplished on Saterday the 18th. at *Knockduffe, alias*, called the hill of *Balleregagh*, with much courage on the Rebells side, in so much, that the right wing of our horse was routed, and the day given to be lost, in which some of our Commanders were very much to blame, and Sir *Thomas Lucas* being given to be lost, being twice cut over the head, it went by that meanes very ill there, and gave such advantange and courage to the Rebells to goe on, that some of their horse brake through our Armie, and came to the Carriages, but could not returne the same way, and Lievtenant Generall *Cullin* came up to the very Ordnance, thinking to have surprised them; but his horse was shot under him, & himselfe (not being well seconded) taken prisoner. In which time the Marqueſſe of *Ormond* shewed both his valour and inveterate hatred against his kinsmen and Countreymen for their Rebellion, he put himselfe so forward, that he was accounted to have been either slaine or taken prisoner; In this time the left wing of our horse, (not knowing the danger of the right) did admirable good service, and the foote the like; meane while our Ordnance playd, but at first did little hurt to the Rebells, but having new Masters, (by meanes of two Vessels that they sanke to prevent the Rogues taking of them in comming towards *Rosse* with necessaries for our Army) they did in the end great execution; these men being Ship-men were nimble, and better skild then those Gunners wee had before, which put such terrour into the Rogues, that the maine bo-

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dy of foote fled, and the left wing of the horſe had them in purſuit, but there were ſo much good Cloaths lay up and downe by the way, that the winde of our Ordnance had ſcattered in the field, and ſuch want of them among our men, that ſpoyld the purſuit: their horſes could hardly be gotten to goe by: the right wing of horſe not able yet to ſet themſelves againe in order, was nothing expected to be done by them, Sir *Thomas Lucas* head being downe, (but ſince on the mending hand, and great hopes of his recovery) whereby there were not above 200. ſlaine as yet come to our intelligence for certain, not there in the place; but of thoſe about foureſcore Commanders, men both of wealth, note, and valour, beſides the priſoners taken, but doubtleſſe there were many hundreds that were carried away dead, and that carried away their deadly wounds with them, much good may it doe them. The names of thoſe that were found dead, viewed and knowne by our Armie in the field, were Colonel *Thomas Butler*, ſonne to Sir *Richard Butler*, Lievtenant Colonell *Browne* of *Mulcankin*, *Bevtrly Brittaine* of *Lyons Caſtle*. Captain *Henry Bagnall*. Captain *Thomas Scarlock*, one that did us much miſchiefe in thoſe parts. Sir *Morgan Cavenagh*, ſhot twice but eſcaped, ſince reported to be dead. Captain *Brian*. Captain *Donogh O Brian*. Captain *Theobald Butler*. Captain *Edward Butler*. Captain *Maſterſon*. Captain *Synnot*. Captain *Newgent*. Captain *Gerald fitz Gerald*. Captain *Thomas Plunket*, Major Generall of the Horſe.

Moſt of theſe were the Lord Marqueſſe of *Ormonds* kinſmen, and men of great qualitie: my Lord took a good courſe with them, for feare of counterfeiting themſelves dead, he cauſed them to be put into the ground. I heare of divers ſlaine, as *Robert Harthale*, &c. and ſome others, but I know not if they be the men by name that I have ſet downe above,

as

as the brother to my Lord of *Dunboyne*, who is a *Buttler*, and the ſecond ſonne to my Lord *Mountgarret*, whoſe name is *Buttler*. Thoſe that are taken priſoners are, Lieut. Generall *Cullin*, who was a gentleman with Cardinall *Loſhellew* in France. Sarjeant Major *Buttler*, I think his name is *Pearce Buttler*. *Walter Buttler*, Captain *Bryan*, Captain *Grant*. *Chriſtopher Newſent*, *Edward Maiſterſon* and his brother.

There are 14. or 16. priſoners all Commanders that day in the field, whereof ſome are gone to *Dublin*, the Earle of *Caſtlehaven* made a very narrow eſcape, his horſe was ſhot under him; and if the brave clothes lying in the Field had not dazled our horſemens eyes, he had not eſcaped taking or killing; But that *Buttler* who kept my Lord *Ormond* out of his Caſtle neer *Tully*, and would not yeeld it up was ſlaine there, and with our horſes running over him was troden into the dirt. It is admirable to think and hear, that their Armie conſiſting of about 7 or 8000. foot, and 6. or 700. horſe, not an unneceſſary (not an unarmed) man, all choſen men (and horſe) of the Kingdome except the North parts of it; our right wing of horſe being as it were loſt ſhould be overthrown by ſo weak an Army of ours, being wearied with travell, wanting bread, and reſt as much or more, our horſes worne out for want of hay and oates, and with much travell, and little reſt, conſiſting of 2500. foot, and about 600. horſe, but what ſhall I more write, the Lord will help us if *England* will not: and if there be any affection to us here, or the cauſe in hand, I hope there will be no longer delay. In this great conflict it is to be admired, that we loſt not 20. men, and not a man of any office ſlain, but Provoſt Martiall Generall *Barnes*, a man more eminent in place then ſouldierſhip, and merrily for want of care of himſelf, enduring in the cold without his wounds dreſt. Indeed he was a good Gentleman,

tleman, and very valiant but no Souldier. Thoſe that we had hurt, were Sir *Tho. Lucas*, but upon recovery, Sarjeant Major *Morris*, (a notable peece of fleſh) but not mortally wounded: I hope it will prove but a badge of Honour.

Sir *Richard Grynfield* in the face, but no danger. We had news that Lieutenant Collonel *Tillier* and divers others were hurt, but (thanks be to God) it was not ſo: Collonel *Cromwell* and Captain *Slaughter* were unhorſt, Collonel *Cromwels* horſe ſlain, and Captaine *Slaughters* horſe fallen through weakneſſe, neither of the Gentlemen hurt. The Rebels had intended a deadly plot, but the counſell of *Achitophel* amongſt them (thanks be to God) took no effect: it was the advice of Lieut. General *Callim* (now in the Caſtle of Dublin) not to give our Army battell at all, but our horſes finding little food, and our men no bread, they ſhould onely follow our Army in their March home, and ſtill as they grew wearier and fainter, to fall ſometimes on the Reare, ſometimes on the Carriages, and ſo at laſt on our Ordnance in the night, and ſo utterly to cut off our Army, and to take *Dublin*, which might have been effected, but that God would defeat his counſell. Whereupon the Commanders knowing their own Forces to be great, and the weakneſſe of ours would, and being greedy of their prey, they thought to get in *Dublin*, would admit of no delay; they could not have patience to ſtay any longer: now having Saint *Patricks* bleſſings too, they made themſelves ſure (of what) not of their deſtruction, but ours, ſo and are yet confident, for ſurely he that is purblind may behold afar off their deviſes, and confidence of ſtrong aid to us from *England*: But *England* hath heretofore ſuffered ſo much of the Romiſh bondage from the Crown to the foot, that I hope, which I almoſt fear; it is an ill ſigne when the Hemlock ſhall grow, and

grow,

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grow,

grow amongſt the Corn, and none to pluck it out, will it not make the husbandman to have little fruit in time of harveſt: I am ſure they grow, and we diminiſh every day; but we will be tried by God, who hath his cauſe in hand. So proſper them O Lord.

Our Army returned ſafe (bleſſed be God) the 27. *March*, wearie and hungrie, not having any bread amongſt the poore footmen in five dayes: the horſemen got ſomewhat abroad riding hard for it, the poore footmen could not do ſo; and now we bleſſe God for their return, we commiſerate their miſerie, but cannot help them: we can hardly help our ſelves. I wiſh I could but preſent moſt of their faces, and in the habite they are in, unto you in *England*, I hope that would make peace; no more but think what I writ not of them. I writ a letter of the 21. March, and the party that I was to ſend it by left it behind: it is worth the taking notice of, if I have not writ of it before. On Tueſday the 16. of March at Even, Collonel *Crafford* went forth into the County of *Wicklowe*, with about 600. foot, and about 60. horſe, returned on Sunday night the 19. *dicto*, he brought home 860. oxen and cows, and about 1500. ſheep, goats and lambes, and left a thouſand ſheep that he could not drive through the water. The Rebels purſued him to Bray, and took the Caſtle and Church before him for their Sanctuary, but God was not their Sanctuary; Collonel *Crafford* himſelf leading up the forlorne hope, beat them all out, and made them run, and came ſafe home with the loſſe of two men, but that plentie of cattell is not now known, through what are eaten and ſtolne from us. I reſt,

Your very loving Brother.

FINIS.

Tom Tel-Troths come

to towne againe with his humors.
Vnder which Humour is contained these particulars:

Viz.

A Rope for a Parat.

A Bable for a Foole.

A Springe for a Woodcocke.

And a Snare for a Fox.

Collected and published to make honest and wise men merry, or fooles and knaves mad.



April. 12

Printed at London for *Th: Lambert* neere the Red Crosse in Little Britaine. 1643.

Tom Tel-Troths

HVMOVR.

HOw now my masters, what's the matter? what, shall wee have *Tom Tel-troathes* humour? what kinde of fellow's this *Tom Tel-troath*, that hee must have his peculiar humour publisht, (nay more) and this humour of his is propos'd as a patterne for honest men to imitate? 'tis strange, yet as true; for let mee tell you, this booke containes (as in the title 'tis promised) A rope for a Parat, (you may understand me) A bable for a foole, (don't mistake me) A springe for a Woodcocke, (I hope you conceive me) and a Snare for a Fox, (that's a cup of good Ale, as I thinke) this is *Tom Tel-troathes* humour.

Item, he esteemes a man not altogether for his wealth, but something for his vertue and honesty, for hee is perswaded that a rich man may binde a lye more firmly by his credit, then a poore man by his oath: this is *Tom Tel-troathes* humour.

Item, he cannot endure a man that will beat his wife, for he thinkes that such provocations may indnce an honest woman to work revenge without resisting: you know how, my masters, don't you? this is *Tom Tel-troathes* humour.

Item, hee is of opinion that a Brokers conscience lies in his shop-booke, and that of all extortioners he is the greatest; for your common Vsurers are to bee accounted courteous kinde neighbours, and Common-wealths men, in comparison of Brokers; yet of both, if there

bee ever a good one, there is none bad: this is *Tom Tel-troths* humour.

Item, he loves to looke before he leape, and to adviſe before he execute any great deſigne, becauſe foreſight is as good as working, and policy oftentimes performes what ſtrength cannot: *Probatum eſt*: this is *Tom Tel-troths* humour.

Item, of all kinde of creatures (next unto man) he honnours a woman, becauſe ſhe is mans neceſſary partner, and may at her pleaſure elevate his fortune, theſe things he knowes may bee, but hee is loath to prove it in himſelfe: this is *Tom Tel-troths* humour.

Item, he hates a Bawd and a Horſecourſer, and holds them both alike in their profeſſions, becauſe both ſell Jades, onely the difference is in this, the Bawd ſels few under fifteene, and the Horſcourſer all under five: this is *Tom Tel-troths* humour.

Item, he is indifferent whether he have any money or none, but to ſupply his wants, and pay his debts, otherwiſe hee thinkes money to be a thing not worthy of ſuch eſteeme as it hath now adayes among people, becauſe though we cover it ſo much, yet in time of neceſſity a halfe-penny loafe, and a pinte of beere, or water, will ſtand us in more ſtead, then tenne millions of gold or ſilver, which wee can neither eate nor drinke, this is certaine true: and this is *Tom Tel-troths* humour.

Item, hee wiſheth that thoſe prating ignorant Parats which call indifferently for an Almond and a Rope, becauſe they are a cage of uncleane birds, whoſe tongues ſet people together by the eares, while they cry, Walke knave, walke, both to good and bad, let the laſt word ſtand, a rope for Parat, walke knave, walke: this is *Tom Tel-troths* humour.

Item, he loves a Souldier with his heart, and hee counts his profeſſion truly honourable, but in this reſpect hee would live lovingly by his neighbour, but is loath to have need of him, ſo hee loves and reſpects a Souldier, but he begges of heaven, that hee may never ſtand in want of that calling: you underſtand me Gentlemen, peace is a precious commodity; this is *Tom Tel-troths* humour.

Item, he is of that Religion which preferres obedience before facrifice, and humility before private opinion or felfe-conceit, and if any thing wants reformation, he thinkes prayer, patience, and longanimity, to be a better, fafer, and more pleafing way, then thus to goe fo roundly to worke, expecting great matters to be done in a moment: this is not *Tom Tel-troths* humour.

Item, hee preferres Antiquity before Novelliſme, as age claimes precedency before youth, and although he confeſſes that Barnes, Stables, Tubs, Chaires, and Baskets were made and uſed before Churches and Pulpits were built, yet hee holds it fitting that every Tub ſhould ſtand upon its owne bottome, and that there ſhould bee a diſtinction betweene divine and prophane places, perſons, and things, let all bee done to property, and nothing to ſlander and obloquy: this is *Tom Tel-troths* humour.

Item, hee deemes it an horrible diſgrace for a man to ſcold in the ſtreet, for it is a materiall point of wiſedome and humanity to diſtinguiſh a *Socrates* from a *Xantippe*, let a hen be knowne by her cackling, and a cocke by his manly crowing, carriage, and valour: this is *Tom Tel-troths* humour.

Item, he ſcornes cowardiſe, and he as much hates quarrelling: in his owne defence, and a lawfull cauſe he can fight, yet preferres peace before diſſention, remiſſion of faults before ſevere revenge, and if hee weare any weapon, it is rather to defend himſelfe or his friend, then to offend others: this is *Tom Tel-troths* humour.

Item, he cares not much whether there bee any Biſhops or no, (as the caſe ſtands) if there be any, he would have them to bee as they ought, painfull Preachers, humble and devout, examples of piety, charity, hoſpitality, and all Religious acts, no unneceſſary intermedler with worldly and temporall buſineſſes, through avaritious deſire of gaine) but carefull feeders, not fleecers of the flockes committed to their government: this is *Tom Tel-troths* humour.

Item, hee is no great gameſter, unleſſe it bee at Put, for a pot, to paſſe idle time: but hee loathes them who put more into their heads then their legs can well carry, and ſo turne paſtime and honeſt recreation into painfull prophanation, and a high way to damnation: This is

a snare for a Fox, but not *Tom Tel-troths* humour.

Item, he loves at all times (according to his ability) whatsoever himselfe does, to provide necessaries for his wife and family, thus every honest man is bound in conscience to doe, and (if I mistake not) this is *Tom Tel-troths* humour.

Item, he holds it requisite in a woman, so he hopes his wife is, to be sober, honest, loving, thrifty and cleanly, for, and to her husband; no railing scold, no sluttish queane, no drunken sot, no carry-tale gossip, no backbiter, no envious slanderer, nor one who rather then be should be counted a Roundhead, will make him a Rashead, the first qualities are to be lov'd and respected, the last to be loathd and rejected of all: and this is *Tom Tel-troths* humour.

Item, to become surety, and to enter into bond for another mans debt, to be deluded by faire promises, to engage himselfe so farre for his faigned friend, that you may count him a sure constant man, and know alwayes where to finde him, I hope you conceive me, thats a springe for a Woodcocke, but it is not *Tom Tel-troths* humour.

Item, he conceives but little difference between a Porter and a Carrier, or Carter, yet some there is, for the Porter patiently understands how things are carried by himselfe, but the other must lay *Grammer horse* for his living; and though the world run on wheeles with him, yet sometimes hee hath enough to doe to keepe the Cart upon the wheeles, therefore the Porter may claime precedency: this is *Tom Tel-troths* humour.

Item, he deemes it unfitting that a man should disfigure himselfe by spoyling that which God and Nature hath lent him for an ornament, and that is the haire of the head, which some pole so close, that they seeme rather to be Monkyes then men; no hee sayes that mediocrity is to be observed in such a measure, that not onely pride, but also scandall may in some sort bee avoided: this is *Tom Tel-troths* humour.

Item, as he loves no shorter haire then necessity urgeth, so on the other side he abhorres this abominable custome of *Protean* Periwigs, which to say plaine, makes a man in the open street appeare like a

Player,

Player, acting a part upon the Stage [illegible] by
casualty of ſickneſſe to deprive him of that naturall ornament, hee'l be
contented to wait his leiſure who took away the firſt crop, till hee
ſend a ſecond: but a Periwig out upon't, that's a bable for a ſoole, not
fitting for a wiſe man to uſe, (don't miſtake me) this is *Tom Tel-truths*
humour.

Item, when he ſees a man goe into a noted common bawdy houſe,
then he conjectures (I and that very probably too) that within leſſe
then an houre after there will be a conjunction betweene two mali-
gnant Plants, (Planets I might have ſaid, but let the firſt word ſtand)
which conjunction is likely to produce dangerous and peſtiferous ef-
fects, among the reſt, it will certainly lighten (the pockets he meanes)
and great intolerable heat may be judg'd to ſucceed, with malevolent
diſeaſes; what the pox ſhall we thinke elſe of this horrible conjunc-
on, when a whore and a knave in that kinde meet together, ſhine the
Sunne nere ſo cleare, betwixt them there's foule weather: this is *Tom*
Tel-truths humour.

Item, he holds it repugnant to reaſon that truth ſhould hope to bee
upheld and propagated by falſhood, hee would have every man ſpeake
truth unto his neighbour, and that they [illegible] familiar with verily and ſincerely, ſhould let verity and ſincerity bee
more converſant with their hearts: hee would have no letters written
without ſubſcriptions and ſuperſcription, leſt the intellectuall ſuſpect
them of forgery: moreover he remembers an old Proverb, *Veritas*
non quærit angulos; this is *Tom Tel-truths* humour.

Item, he thinkes it a great point of folly in any man to thirſt after
newes, whereof this age is ſo plentifull, that the *maior* being ſo falſe,
the *minor* (though true) is ſuſpected: and hee can never forget my
Lord Dapitiet (more knave then) ſoole, who when a certaine Lord
was accuſed of ſpeaking uncertaine words, this fellow got a loafe in
one hand, and a Neats tongue in the other, ſo eating the bread, and
holding up the tongue, my Lord askes, What's thy conceit, ſirrah?
Why *Tom* (quoth he) thou ſeeſt I hold my tongue, and eat my bread
quietly: this *ænigma* needs ſo *Oedipus* to diſcover it, tis ſo eaſily con-
ceived, and this is *Tom Tel-truths* humour.

Poſt.

Postscript.

THe holding of the tongue puts me in minde
To hold my pen; well Thomas once againe
I councell thee to have thy heart inclin'd
To what thy tongue has promist; else in vaine
Is this thy Humour publisht th' street,
Vnlesse thy heart and tongue in concord meet.

FINIS.

8

THE LATE PROSPEROVS PROCEEDINGS Of the Protestant Army against the Rebells in IRELAND.

Being a true and perfect Relation of a great and happy Victory obtained by the Marquesse of *Ormond*, the Lord *Lile*, Sir *Richard Greenvile* and their Forces, over Generall *Preston* and a great body of the Rebels; In which Battell their whole Amry was totally routed, about forty of their chiefe Commanders slaine, and at least 3000. common Souldiers, to the great incouragement of the one, and terror of the other.

As it was sent in a Letter from a Doctor of Physicke in Dublin, and received here, Aprill 11. 1643.

LONDON:
Aprill 12. Printed for John Wright, in the Old-Bailey. 1643.

BODLEIAN

Good newes from IRELAND.

Worthy Cozen,

I know you expect a Relation of what we did in our late proceedings against the Rebells in these parts; I am now returned from the field, where we have sufficiently dispersed the Rogues, and where out of a curiosity to see what people did, I might as well have put a period to my life as any amongst them, but being as I was an Eye-witnesse of all, I can the more truely enforme you thereof, the particulars of our successe in briefe was this: First, We commoned Martin Castle, and they yeelded, but marcht off without their Armes, It had good store of Corne but was not very strong, then we marched by Baly-Shannon and the Rogues appeared and shot at us from a farre, but hurt none of us. That night we marched by Tiemo-Lione, where they by that defied us, and some Horsemen being drinke came out in a bravado, but Captaine Tidwell snapped one of them, and the rest retired into the Castle, were tooke this Castle upon the summ-not, it being manned by very desperate fellowes of which some seemed to be the quarter of Parliament Rogues (as they

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cal'd us) & those maintained a steeple by themselves till it was all battered to the ground, & they buried in the ruines, such as asked quarter were promised it by the common souldiers which knocked them on the head as fast as they came downe for their cloathes, such as had quarter given by Officers had it observed there were few of those I think about foure, we killed here, two hundred and in the rage of the souldiers, some women and children were killed I was hartily sorry to see it. The souldiers came to be so enraged for the death of Lieve-tenant Oliver, a very gallant man slaine by a stone from the battlements. we lost here ten men and had many hurt. At this time we rose in a Paltry Castle at moone, there they went without Armes also, then we marched thence having staid before Tinmolin two daies and on the way Captaine Harman met us who told us how neere Carlo he had notice of some of the Rogues which were gathered together and marching to Generall Preston, they were about foure hundred of which he killed two hundred and tooke one Captaine and twenty prisoners, he lost never a man in the businesse.

Thence we marched onward (as Generall Preston might judge by our course to Washford) and in the way tooke a Captaine of Horse of the Enemies, one Mosterton, Captaine Pollard tooke him: but the next morning about two of the clocke, we couzined his expectation and went to Rosse, they never expected us that way, for we saw them runne out of their townes just as we came to the townes-

side,

side, and all the way till then we found the townes empty. We tooke early in the morning two or three spies, who told us that Generall Preston quartered that night beyond the nert hill which was but two miles off; our forlorne hope rode up to the Wals of Rosse and were heartily bid welcome by them that kept the Fort for they tooke them for some of Generall Prestons Horse, they might easily have kept the Port till fresh horse had relieved them, and so have tooke the towne without losse of time or men, if they had knowne so much. This opportunity missed made the Lord Lile and Sir Richard Greenvile chafe inwardly, it was so long ere the Fort came up and the Ordnance were planted, that Generall Preston from the other side of the water presently filled it with men: when we had made a breach we could not enter, we had left both our hand Granadoes and scaling ladders at home which was a foule fault. We had two Majors shot, two or three Gentlemen of Companies killed, and 17. or 18. common men, & above 40. shot. This made us all very melancholique but the Marquesse of Ormond hearing that Generall Preston lay very neer us, rayled the siedge, and we marched from Rosse to old Rosse that night to looke for him, we saw many of his Horse but they would not stand as soone as we were risen from Rosse, the men within the towne quit the towne, and joyned with Generall Preston.

The nert day we marched all the morning within sight of one another but could not come toge-

ther for a great bogge: but about three of the clock we joyned. The enemy made five thousand shotte upon the forlorne hope led on by Captaine Atkins and at the horse which stood in order behind them and killed not one man, in this time our Ordnance were drawne up (which by the assistance of some seamen which were forced to leave their Ships in the River, and gunns also were so well plied) that they made great slaughter. Then they marched with as much resolution as men could possible up toward the Ordnance but so many fell by the way that they began to rout. then the Lord Lile with his Horse encountred their Horse which advanced also to meete him, and truly he and Sir Richard Greenevile behaved themselves so, that many of them fell in the Skirmish, a great many of their prime men were taken Prisoners, they fought gallantly for an houre and halfe, their Horse till this instant (having never done anything remarkable) fought bravely, their Nobility and cheife gentry rode as volunteers in Troops, and like men they fought, but it pleased God not to prosper their endeavours; There were killed in this fight Colonell Thomas Butler, Captaine Edward Butler and divers other of the Butlers. Sir Beverly Britton was slaine and Sir Morgan Cavanah Captaine Searlough Captaine of Horse, and (to be short) about Thirty of their prime men, Cullen the Lieutenant generall of the field, Serjant Major Butler Lieutenant Butler, Captaine Fitzgerald and three or

foure

foure more of their Captaines taken Prisoners they never met such a counter buffe since the rebellion. We were indifferent well revenged for Rolle, the force of the enemy is judged and confessed to be about seven thousand the slaine in the place scarce two hundred. I viewed the field from one end to the other, but they were above sixscore of them Gentlemen, and yeune men that scorned to runne away, a great many died as they marched away as we in our next dayes march found upon the way, and in Hedges, worlds never an Officer and had but one hurt, that was Sir Thomas Lucas a Private Councellour, we lost about 15. men, but many were wounded. The next day at night, Generall Preston quartered within halfe a mile of us, but he had a great River betwixt us and him, he could not get 2000. together, the next day had he not run of the bridge we had beene with him againe, as we understood by such as runne from him to us, so great a feare had possessed his Souldiers that he could scarce keepe the few he had together. I had omitted one thing, as Sir James Dilhon was bringing his Forces to joyne with Generall Preston, Major Pigot (I meane) did as much for him as Captaine Harman had done for those at Tullo, neere Carlo: he killed above 200. of them. That Dilhon is a Puppie, he hath ever beene beaten by all that have fought with him most strangely. Now we marched homewards, and in our returne did nothing save taking in two Castles,

nor

nor had any hurt done to us save seven or eight Oxen stole one night, and another night they fell upon the horse quarter, and killed one Cope a Gentleman, and tooke two or three horses. You have the totall surely.

I have done with William Robinson, and shall make an end with you to if you faile me one Post. If my brother be not able to returne me of his own money, he is in slender condition, and I am (for a trick that I know) in much worse. I see plainly Ireland will be wonne if we can get any money to subsist by, it is pitty so brave an Army should be starved. I thanke God the best people here value me beyond my desert farre, and I find much civility from all, and I doubt not Cousin but very shortly I shall be able to requite those curtesies which you have shewed.

Your poore friend and Kinsman E. E.

Doctor Dinglicke.

Aprilis Primo,
1643.

FINIS.

A TRUE RELATION Of Prince RVPERTS Barbarous Cruelty against the Towne of *Brumingham*,

To which place on Monday *Apr.* 3. 1643. he marcht with 2000 horse and foot, 4 Drakes, and 2 Sakers; where after two houres fight (being twice beaten off by the Townsmen, in all but 140 Musqueteers) he entered, put divers to the Sword, and burnt about 80 Houses to ashes, suffering no man to carry away his goods, or quench the fire, and making no difference betweeen friend or foe; yet by Gods providence the greatest losse fell on the Malignants of the Town.

And of the Cavaliers were slaine divers chiefe Commanders, and men of great quality, amongst whom was the Earle of *Denbigh*, the Lord *Iohn Stewart*: and as themselves report the Lord *Digby*.

LONDON,
Printed for *Iohn Wright* in the Old-baily,
April 12. 1643.

LONDON
Printed for Iohn Wright in the Old-Bayly
April 12. 1642.

SIR,

THough I can write you but the same lamentation which I believe you have already heard; yet I cannot be silent to acquaint you of the truth as nere as I can: If Coventrey had sent us what helpe it might, I believe the Enemy durst not have assaulted us, but in regard they had been in danger of cutting off by the way, in case they had bien sent, I must excuse them, though it be to our owne suffering. We with the Captaines were sensible, that if the Cavaliers came, we were not likely to withstand them, they being nere 1500. and we not above 150. Musketiers, with a Troope of Hozse of Captaine Greaves, which did no good, but in their flight, as hereafter you will heare; but in regard the generall desire of the Towne, especially of those that boze Armes, would have them stand it out, and not march away with their Armes, as we might in time, and that both they, and the malignant would have reviled, and curst the Captaines and Majestrates of the Towne if they had left them, made the Captaines and better sort content to stay and trie the issue, rather then be so perpetually reproacht: And though the same fall hard on our side in losing the Towne and some Armes, and about 30. Houses burnt to ashes, with all that therein was, and

some fifteene men, and two women lost their lives; yet their game was nothing at all, yea, they count it great losse, and curse the time that ever they meddled with us for I believe they lost as many ordinary men as we, besides three men of great quality, which they much lament, whereof two of them were Lords, as we have great cause to thinke, the one the Earle of Denby thats sure, the other Lord we something doubt of his name, but we heare by divers of the Cavaliers it is Digby, sure we are he is wounded; and 'tis as sure that some of their Collonels say it was a man of greater rancke, and more considerable then Denby; the other a chiefe Commander: Denby pursued Captaine Greaves Troope some two miles out of Towne being at their bitles, before our Troope departed, among whom I went away, and Captaine Greaves observing his time betwixt two ditches faced about, and charged the pursuers most valiantly, as they themselves confesse, and broke them backe againe: in which charge Denby was slaine immediately, and the rest fled, and so we escaped with safety, onely Captaine Greaves received one shot in the face, and a cut in the Arme, but not mortall, in the pursuit of that Troope God made a stop for all our Souldiers, saving some two or three, to escape most with their Armes, which they threw away and hid in Pits and Ditches as they could, wherof the most, I thinke, the Cavaliers found not, and but one Captaine or Officer was hurt or taken prisoner, nor any considerable man, but most poore fellowes, and Malignants, because they could meet with no better, and all are released saving two of the best, though of no great quality, some redeemed themselves for 20. 12. and 10. apiece, and some one or two for 20s. Prince Rubert being enraged that he should take never a prisoner of so great

a com-

a company, and of those not to raise one, when he knew he had undergon so great a losse; and of those that were slaine of our side were most poore Malignants, some three young men of ordinary quality that were Strangers, and Iohn Canes, and that in their sights for but one was slaine, and one lightly shot in the flesh; in the entrances for pillage they spared none, friend or foe they lighted of, yet for the most part those that did most against them escaped best, the same I may say of the fire, though they intended to burne the Towne utterly, as may be known by their laying lighted Match, with Powder, and other combustible matter at the other end, which fired in divers places, and divers was found out and prevented, so that we may truely say, that the flames, sword, pr lodgers but especially the prison, made a difference betwixt those that feared God, and those that feare him not. But this is remarkable in their vilenesse, that all these Houses saving two were fired in their cold blood, at their departure, wherein they endeavoured to fire all, and in the flames they would not suffer the people to carry out their good, or to quench it, triumphingly with Tunacies rejoyced that the wind stood right to consume the Towne, at which present the Lord caused the winds to turn, which was a token of his notice of their insultation. For pillage I heare but of little I lost, having obscured the things I had of any valew; and for fire, God hath marvellously prevent, both to me and many others, whereat the malignants are so enraged that they have since pulled downe my Mill, and pretend that Prince Rupert so commanded, and threaten to pull downe my House and divers others, which I thinke they dare not, lest they build it up againe, the County having sent them intimation of their insolency. Prince Rupert with Hastings kept their Rendezvow this day, within two miles of Lichfield, as we credibly heare; what

what their deligne is we know not, I beliede they can doe no good at Lichfield: I hope their cruelty in our sufferings will provoke this unwilling Kingdome to jealously for the Parliament. I pray you wheen you have read this, shew it to Mr. B. and Mr. B. not onely to acquaint them with the newes, but of my being in health, with all my Company, where in I have great cause to rejoyce in the Lord, and so I rest,

Your loving Friend,

Coventry, April 8.
1643.

R. P.

SIR,

BEing by my promise ingaged unto you, I am now to make relation of a most barbarous massacree of our townes-men of *Bermingham*, and of the enraged cruelty of Prince *Rupert* and his inhumane Cavaliers: Sir, thus it was, about three of the clocke one munday in the afternoone, he had with neere two thousand horse and foote, foure Drakes and two Sakers, set against the towne, playing with his Ordnance, and endeavouring to force his way, with foote and horse, were twice beaten off with our Musqueteers at the entrance of *Derrington* at which many of their men fell, the townes men held them in play aboue an houre, we had not aboue one hundred and fourtie musquets and having many entrances into the towne they were many to few, *Coventry* men had with drawne their forces three daies before, all but Captaine *Castledownes* Dragooneers, a Troope of horse of Master *Perkes* commanded by Captaine *Greaves* being in the towne, not fit for that service, made escape when the adversaries began to incompasse the towne,

and

and force the waies over the medowes, and fired the Towne in two places, and ſo by incompaſſing them that did defend the out-worke, cauſed them to draw inward, to other workes, there in Digboth, which worke they defended to the adverſaries loſſe, but being the enemy brake in at the Millone they were forced to leave that worke alſo, and ſo put to ſhift for themſelves, with breaking thorough houſes, over garden waies, eſcaped, over hedges and boggy medowes, and hiding their armes, ſaved moſt of them, the enemy killed none as I here in fight unleſſe ſome three or foure, Mr. *Carter*, and Samuell *Elſmore*, being of them ſome with their armes defended themſelves ſtoutly till death, they perſued the reſt in fields and lanes, cutting and moſt barbarouſly mangling naked men to the number of fifteene men one woman, another being ſhot, and many hurt, many men ſore wounded, and Mr. *Tilam* the Surgeon ſtanding in his dore to entertaine them, was moſt cruelly ſhot, having his leg and thighbones broken, they pillaged the Towne generally, there owne friends ſped worſt, and one tueſday morning ſet fire in diverſe places of the Towne, and have burnt neare a hundred dwellings the Welch end, Dale end, and More ſtreet end, Humphrey *Rans*, the Bell, and diverſe houſes thereabout, many other fires they kindled, but they did not burne, they left kindled matches with gunpowder alſo in other places intending nothing leſſe then utterly to deſtroy the Towne, but by Gods providence, they whoſe hurt they chiefely intended by Gods hand ſamuch prevented, the Cavaliers lye about *Clanke* beyond *Woſall*, are joyned with *Hastings* forces, and intend to ſet on the Cloſe at *Lichfield*, where I feare not but they will have enough; your Fathers houſe ſtands, but hath loſt much, Mr. *Roberts*, Mr. *Porters*, and mine be ſafe, but are threatned to be pulled downe, and they pretend Prince *Ruperts* warrant, but however its their envy that Gods overruling providence hath turned the miſchiefe ſo much on the heads of thoſe that might with their timely helpe have prevented this miſchiefe; I am much grieved at the loſſe of your brother, and many other friends, three being my honeſt worke-men, whoſe lives I would I had redeemed with mine eſtate, The Cavaliers have loſt thirty men at leaſt, of which there be three or foure chiefe men Earles and Lords, I beleeue you have heard them named the Earle of *Denby*, the Lord Iohn *Stewart*, ſome ſay the Lord *Digby*, thirty are ſaid to be buried and many carried away wounded,

this

this did so much enrage them, that they appeared more like Devils then men, lamenting more their losse, then boasting of their gaine which was much in goods and in money, its thought above two thousand pound, thirteene hundred being taken from Mr. P[illegible] Mr. *Iennens*, lost much, the which men if they had parted with before, our fortification had beene such as they could not have entred which went on well for the time. So wishing you to have comfort in our God, who is able to turne the rage of men to his praise, and sweeten this bitter cup by some other comfort, I conclude and rest

Yours to Command,

R. G.

I could wish I might heare how the City stands affected with our losse, for a little relieſe from them, might much comfort many poore people, which have lost all and are left welneere naked and harbourleſſe: it would much encourage all to ſtand out in the cauſe, that are but indifferent, & helpe to eaſe the better payers of the burthen of the which will be otherwaies too grieuous for vs, I would moue ſome friends if you thinke fit, I have already put on the worke of contribution in the City.

FINIS.

K. Patricius Pl. 10

THE TRVE INFORMER,

WHO

In the followving

DISCOVRS,

OR

COLLOQVY.

Discovereth unto the World the chiefe Causes of the sad Distempers in Great *Brittany*, and *Ireland*.

Deduced from their Originals.

Magna est veritas, & prevalebit.

OXFORD,
Printed by LEONARD LICHFIELD,
Printer to the Vniversitie.
MDCXLIII.

Aprill 12.

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MDCXLVII.

AN INTERLOCVTORY DISCOVRSE

Betwixt *Patricius* & *Peregrin*, touching the *Diſtractions* of the *Times*, with the *Cauſes* of them.

Patricius.

GEntle Sir, you are well met, and welcome to *England*, I am heartily glad of your ſafe arrivall, hoping now to apprehend ſome happie opportunity whereby I may requite part of thoſe worthy favours I received from you in divers places t'other ſide of the Sea.

Peregrin. Sir, I am as joyfull to ſee you, as any friend I have upon the ſurface of the earth; but touching favours, they deſerve not ſuch an acknowledgement, I muſt confeſſe my ſelf to be farre in the arreare to you, therefore you teach me what to ſpeak in that point: But amongſt other offices of friendſhip you have bin pleaſed

to do me from time to time, I give you many thanks for the faithfull correſpondence you have held with me ſince the time of our ſeparation by interconrſe of letters, the *beſt ſort of fuell to warm affection and to keep life in that noble vertue Friendſhip* which they ſay abroad, is in danger to periſh under this cold *Inſulary* clime for want of practiſe.

Patr. Truely, Sir, you ſhould have had an account of matters hence more amply and frequently, but that of late it hath been uſuall, and allowed by authority, to intercept and breake open any letters; but private men need not complaine ſo much, ſince the diſpatches of Ambaſſadors, whoſe packets ſhould be held as ſacred as their perſons, have been commonly open'd, beſides ſome outrages offered their houſes and ſervants; nay, ſince their Majeſties Letters under the cabine Signet have beene broke up, and other counterfeit ones printed and publiſhed in their names.

Pereg. Indeed I muſt confeſſe the report hereof hath kept a great noyſe abroad; and *England* hath ſuffered much in point of nationall repute in this particular; for even among *Barbarians* it is held a kinde of ſacriledge to open Letters; nay, it is held a baſer kinde of burglary, then to break into a Houſe, Chamber, or Cloſet: for this is a plundring of outward things onely, but hee who breakes open ones Letters, which are the *Idea's* of the mind, may be ſaid to rip up his breſt, to plunder and rifle his very braine, and rob him of his moſt pretious and ſecretſt thoughts.

Patr. Well, let us leave this diſtaſtefull ſubject, when theſe fatall commotions ceaſe, this cuſtome, I hope, will be abhorred in *England*: But now, that you are newly arrived, and ſo happily met, I pray be pleaſed to make me partaker of ſome forraigne newes, and how the ſquares goe betwixt *France* and *Spaine*, thoſe two great wheeles, that draw after their

their motion (ſome more, ſome leſſe) all the reſt of the Weſterne world: and when you have done, I will give you account of the ſtate of things in *England*.

Pereg. I thought you had ſo abounded with domeſtick newes, that you had had no liſt or leiſure to heare any forraigne; but to obey your commands, you know that I have been any time this ſix yeeres a wanderer up and downe the world and truly I could not ſet foot on any Chriſtian ſhore that was in a perfect condition of peace, but it was engag'd either in a *direct*, *auxiliary* or *collaterall* war, or ſtanding upon it's guard in continuall apprehenſions and alarmes of feare: For, ſince that laſt flaming Uſher of Gods vengeance, that direfull *Comet* of the yeere 1618. appear'd in the heavens, ſome malignant and angry ill-aſpected ſtar hath had the predominance ever ſince, and by it's maligne influxes, made ſtrange unuſuall impreſſions upon the humors of ſubjects, by inciting them to ſuch inſurrections, revolts, and tumults; which cauſed a Jewiſh *Rabbi* to ſay lately, that it ſeems the grand *Turk* thrives extraordinarily in his devotions, it being one of his prime prayers to *Mahomet*, that hee ſhould prevaile with God Almighty to *continue diſcentions ſtill among Chriſtian Princes*. And truly, as the caſe ſtands, one may ſay, that the Chriſtian world is all in pieces; you know well with what fearefull fits of a high burning fever poore *Germany* hath beene long ſhaken, which hath wrought a Lethargie in ſome of her members, by waſting of the vitall ſpirits, which ſhould diffuſe themſelves equally through that great body; and how ſhee ſtill foſtereth a cold *Northerne Gueſt* within her boſome, and is in an annuall feare of a worſe from the *Levant*: in the *Netherlands* one ſhall heare the halfe-ſtarv'd ſouldier murmur in every corner, and railing againſt his

King, and ready to mutiny for want of pay. In *France* you ſhall ſee the poore *Aſinin* Peaſan halfe weary of his life, his face being ſo pitifull ground, ever & anon with new taxes. You know there are two *Soveraigne Princes*, who have a long time wandred up and downe in exile, being outed of their owne antient Patrimoniall Territories, and little hopes yet, God wot, of reſtoring them. The world knowes how *Savoy* is become of late a kinde of Province to *France*; Nay, *Spaine*, who hath been ſo dexterous to put her neighbours together by the eares, and to foment war a farre off, to keep her owne home ſecure, is now her ſelfe in the midſt of two fearefull fires, kindled on both ſides of her by quite-revolted ſubjects, the *Portugues*, and *Catalan*, and is ſo puzzled, *ſhee cannot tell what Saint to pray unto*. The *Venetian* alſo, with the *Pope*, and all the Princes of *Italy*, are arming apace; the *Hollander* onely, *Salamander-like*, thrives in theſe flames: and as I have heard of ſome, that by a long habituall cuſtome, could feed on poyſon, and turne it to nouriſhment, ſo *Hans* alone growes fat by theſe wars.

And being weary of eating my bread in ſuch a diſtracted world abroad, and hoping to take ſome ſweet repoſe in *England*, I finde that ſhee is in as bad a caſe, if not worſe, then any other. So much newes I give you in a lumpe, I will be more particular with you ſome other time, if you pleaſe to ſpare me now.

Patr. I heare, not without much reſentment, theſe pithy expreſſions you have beene pleaſed to make of the forme eſtate of *Europe* abroad, and ſince you mention that *blazing Starre*, I remember what a Noble Knight told mee ſome yeeres agoe, That the *Aſtronomers*, who lay ſentinell to watch the motion and aſpect of that *Comet*, obſerv'd, that having pointed at divers Climats, at laſt it ſeem'd to

looke

look directly on theſe *North-weſt Iſlands*; in which poſture it ſpent it ſelfe, and ſo extinguiſh'd; as if thereby it meant to tell the world, that theſe *Iſlands* ſhould be the Stage whereupon the laſt act of the Tragedie ſhould be play'd. And how many *Scenes* have paſſed already, both here and in *Ireland*, we know, God wot, by too too wofull experience.

Pereg. There is a ſaying, *When your neighbours houſe is on fire, by it's light you may ſee in what danger your owne ſtands*: And was *England* ſo blind, as not to take warning by ſo many fearfull combuſtions abroad? When I tooke my leave laſt of her, I left her in ſuch a compleat condition of happineſſe, both in *Court*, *Countrey*, *City* and *Sea*, that ſhee was the envie of all *Europe*, in ſo much, that that *Golden* Verſe might be fitly applied to her *then Golden* times:

Mollia ſecuræ peragebant otia Gentes.

The *Court* was never ſo glorious, being hanſell'd every yeer almoſt with a new Royall of-ſpring; the *Gentry* no where more gallant and ſportfull; the *Citizen* never more gorgeous and rich, and ſo abounding with treaſure, bullion and buildings, that no age can parallel; *Commerce*, inward and outward was never at that height; the *cuſtomes* increaſing every yeer to admiration; the narrow *Seas* were never guarded with braver Ships, nor the Navie Royall for number of veſſells and magazines of all ſorts of materialls was ever ſo well repleniſhed; the *Vniverſities* had never ſuch golden dayes: and laſtly, the *Church* did ſo flouriſh, that amongſt the reſt of the reformed Churches of Chriſtendome, I have heard her call'd the *Church triumphant*.

Beſides, *Ireland* was arriv'd almoſt to the ſame degree of proſperity, for all the arrerages of the Crowne were paid, and not a peny ſent hence for many yeeres to maintaine the

ſtanding army there, or for any other publike charge, as formerly; *Traſique* came to that monſtrous height, that in few yeares the Crowne-cuſtomes came to be five times higher. In fine, *Ireland* was brought not onely to ſubſiſt of her ſelfe, but inabled to contribute towards the filling of the *Engliſh* Exchequer, and to make ſome retribution of thoſe vaſt expences the Crown of *England* hath beene at any time theſe 400 yeeres, to reduce her to civility; her bogs were almoſt all dry'd up, and made good land, her mudde-walls turn'd apace to Bricke in divers places; ſo that in one Sommer that I fortun'd to be there, above 50. new Brick-houſes were built in one Towne. But it hath beene the fate of that Iſland, to be oftentimes neere a condition of a ſetled happineſſe, and yet to have ſome odde accident ſtill intervene to croſſe it.

In concluſion, there wanted nothing to make *England* and her united Crownes ſo exactly bleſſed, that ſhe might have aſſumed the title of one of the *Fortunate Iſlands*. Good Lord, how comes it to paſſe, that ſhee is now fallen into ſuch horrid diſtempers, and like a diſtracted body, laying hands upon her ſelfe, would thruſt the ſword of civill war into her owne bowells? I beſeech you, Sir, impart unto me the true cauſe of this change; for I know none ſo capable to doe it as your ſelfe.

Patr. Infandum Peregrine, *jubes renovare dolorem*:

Firſt, Sir, in the generall you know, that it is with the Regions upon *Earth*, as it is with thoſe of the *Ayre*, ſometimes we have a cleare azur'd skie, with ſoft gentle ventilations, and a ſweet ſerenitie throughout the whole Hemeſphere; at other times wee know the face of the heavens is over-caſt with frownes, with Frog vapors, and thicke clouds of various ſhapes, which looke like Monſters, hovering

ring up and downe, and breake at laſt into thunder and fulgurations, and ſo diſquiet and raiſe a kinde of warre in the *Aereall Common-welth*. Juſt ſo in the Regions that are diſpers'd up and downe this earthly Globe, and peopled with men (which are but a compoſition of the *Elements*) you have ſometimes a gentle calme of peace and quietude, with a generall tranquillitie all the Countrey over; at other times you have ugly miſhapen clouds of jealouſies, feares and diſcontentments doe riſe up, which breake out at laſt into acts of diſobedience, rebellion, and fury. And as thoſe Aereall *Meteors* and *Monſters* above, are ingendered of thoſe watry fogs and miſts which are drawne up out of fennie and rotten low grounds here upon earth; ſo in the *Region of the minde*, the ill vapors which aſcend to the brain from rotten and impoſtumated hearts, from deſperate and male-contented *humoriſts* are the cauſes of all civil commotions and diſtempers in State. But they have much to anſwer for in the world to come (though they eſcape it in this) who for any private intereſt or reſpect whatſoever, either of *Promotion*, *Vain-glory*, *revenge*, *Malice*, or *Envie*, will embroyle and plunge their owne native Country in any publike ingagement or civill warre, by putting a partition-wall betwixt their ſoveraigne Prince and their fellow ſubjects. Truely, in my opinion, theſe may be called the worſt kinde of *Betrayer* of their Countreys: But I am too farre tranſported from ſatisfying your requeſt in relating the true cauſes of theſe calamities: I will now fall to worke, and bring you to the very ſource of them.

There is a packe of perverſe people (compoſed for the moſt part of the ſcummie and ſimpleſt ſort) multiplied in *England*, who by a kinde of naturall inclination, are oppoſite ſo point blanke to *Monarchy* in State, and *Hierarchy*

in

in Church, that I doubt if they were in Heaven (whither 'tis to be fear'd they runne a great hazard ever to enter, it being a rule, that *he who is rotten hearted to his King, can never be right hearted to his Creator*) I ſay if theſe men were in Heaven, they would go neare to repine at the *Monarchicall* power of God Almighty himſelfe, and at the degrees of Angels, and the poſtures of holineſſe in the Church triumphant. They call every *Crotchet* of the braine, *tenderneſſe of conſcience:* which being well examined; is nothing elſe but a meere *ſpirit of contradiction* and diſobedience (to all higher powers) which poſſeſſeth them. There are no conſtitutions either Eccleſiaſticall or Civill can pleaſe them, but they would caſt both into ſuch and ſuch a mould, which their crack'd braines would faine deviſe, yet are never able to bring to any perfection; They are ever labouring to bring Religion to the docke, to be new trimm'd, but they would take downe her fore-Caſte, and ſcarce allow her the Kings Armes to adorne her: They are great liſtners after any Court news, and pricke up their eares when any thing is ſpoken of King, Queene, or Privie Councellour, and are alwayes ready, though upon looſe truſt, to take up any report whereby they may whiſper in conventicles and corners, and ſo traduce the Government. Theſe great *Zelots* uſe to looke upon themſelves moſt commonly through multiplying glaſſes, which make them appeare to be ſuch huge *Saints*, that it renders them not onely uncharitable in their opinions of others, but Luciferian-like proud in their owne conceit, in ſomuch that they ſeeme to ſcorne all the world beſides, beleeving that they are the onely elect whoſe ſoules worke according to the motion of the Spirit: that they are the true Children of promiſe, *whoſe faces*

alone

alone looke towards Heaven; They are more pleaſed with ſome new reach or fancy, (that may puzzle the *periscranium*) than a Frenchman is with ſome new faſhion in cloathing. They are neareſt to the nature of the Jew of any people upon earth, and will converſe with him ſooner than with ſome ſort of Chriſtians; And as in their phariſaicall *Diſpoſition* they ſymboliſe with the *Iewe*, ſo in ſome of their *poſitions* they jumpe pat with the *Ieſuit*: for though they are both in the extremes, and as contrary one to the other, as the ſcales of a diameter, yet their opinions and practiſes are concentrique to depreſſe regall power; Both of them *would binde their Kings in Chaines, and the Nobles in links of Iron*; They both deny all *paſſive obedience*, & as the one would have the morter of the Temple temperd with blood, ſo the other would beat Religion into the braine with the poleaxe. Their greateſt maſter-piece of policy is to forge counterfeit newes, and to divulge and diſperſe it as far as they can, to amuſe the world, for the advancement of their deſignes, and ſtrengthning their party: But the *Ieſuit* doth it more cunningly and modeſtly, for hee fetcheth his newes from farre, ſo that before the falſhood of it can bee contrould, his worke is commonly done, and the newes forgotten; But theſe later *polititians* uſe to raiſe lies hard by home, ſo that the groſſeneſſe and palpableneſſe of them is preſently diſcovered. Beſides, to avoyd the extremes of the other, theſe *later* ſeeme to fall into flat prophaneſſe, for they may bee called a kinde of enemies to the very *Name*, *Croſſe*, and *Church* of Chriſt. Touching the firſt, They repine at any reverence to be done unto it, though ſpontaneous, not coercive. For the ſecond, which was held from the beginning to be the *badge* and *Banner* of a Chriſtian, they cry it up to be the *marke of the beaſt*; And for

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the laſt, they would have it to be neither *beautifull*, *holy*, nor *amiable*, which are the three maine properties which God requires in his houſe. To conclude, when any comes to bee ſeaſon'd with this ſower leaven, hee ſeemes to degenerate preſently from the nature and garb of a gentleman, and fals to be of a ſordid and low diſpoſition, narrow hearted, and cloſe handed; to be timerous, cunning and jealous, and farre from the common freedome, and ſweetneſſe of morall ſociety, and from all generous and loyall thoughts towards his King and Country.

Theſe, Theſe have bin the chiefeſt machinators, and engeneers of theſe unhappy diviſions, who viperlike have torn the entrailes of their owne mother their deare Country: But there were other externe concurrent cauſes, and to finde them out, I muſt looke *Northward*, for there the cloud began to condenſe firſt;

You know Sir, the *Scot's nation* were ever uſed to have their King perſonally reſident amongſt them; and though his late Majeſty by reaſon of his *age*, *bounty*, and *long breeding* there, with other advantages, drew ſuch extraordinary reſpect from them, that they continued in good conformity: yet ſince his death, they have beene overheard to mutter at the *remoteneſſe* and abſence of their King, and that they ſhould become now a kinde of *province* by reaſon of ſuch a diſtance: ſome of their Nobles and gentry found not at the Engliſh Court, nor at his Majeſties Coronation in Edenburgh that *Countenance*, *familiarity*, *benefit* and *honours* which haply they expected, and 'tis well knowne who he was, that having beene denied to be *lorded*, tooke a pet, and went diſcontented to his country, hoping that ſome title added to the wealth he had got abroad, ſhould have purchaſed him more reſpect. Theſe

diſcontented

diſcontented parties tamperd with the mercenary preachers up and downe Scotland, to obtrude to the people what doctrines they put into their mouthes, ſo that the pulpits every where rung of nothing but of invectives againſt certaine obliquities and Solæciſmes (and I cannot tell what) in government, and many glances they had upon the *Engliſh* Church: yet all this while there was not matter enough for an inſurrection, nor to diſpoſe the peoples hearts to a mutiny, untill by the policy (as ſome affirmed) of the ſaid *diſcontented party*, the Engliſh *Lyturgie* was ſent thither: this by the incitement of thoſe firey *pulpiteers*, was cryed up to bee the greateſt Idoll that poſſibly could be brought into their *Kerke*, inſomuch that when it was firſt offer'd to be read, the women and baſer ſort of mechaniks threw ſtooles and ſtones at the Biſhops heads, and were ready to tear them in peeces: And here began the ſtorme. His Majeſty having notice hereof, ſent a moſt gracious proclamation, ſignifying, that whereas he had recommended that *Booke* to be practis'd amongſt them, wherein he himſelfe ſerved God Almighty twice a day, he did it out of a pious endeavour to breed an *uniformity* of publike Divine ſervice in all his dominions, ſpecially in that his *native* Kingdome. But ſince it had produced ſuch dangerous effects, he was contented to revoke it abſolutely; for it was never his purpoſe to *preſſe* the practiſe of the ſaid booke upon the conſciences of any, he did onely *commend*, not abſolutely *command* the uſe of it; Therefore he exhorted and required that every one unto whom it had given any ſcandall, ſhould returne to his priſtine obedience, and ſerve God as formerly, offering herewith a gracious pardon, and to paſſe an Act of *Amneſtia* for an abolition of all faults paſſed.

Per. and would not this ſuffice? In naturall motions we finde that the cauſe being taken away, the effect ceaſeth, and will not this hold in civill Actions?

Pat. No, this would not ſerve the turne, but there was a further reach in it, and for an inch to take an ell: you know the *Scots* ſince their *ſingle* Lion came to quarter with our *Three*, are much elevated in their ſpirits, more reſpected, employed and truſted abroad, and heightned in their reſolutions and aimes, and will queſtionleſſe be dayly more and more. You have heard of a mine that reach'd from our exchequer to *Edenburgh*. And I beleeve you have not forgot *Bacchilinies* balance, that was ſhewed us in *Italie*, wherein *Lorenzo de Medici* weighed all the ſtates of Chriſtendome, and throwing in *England* amongſt the reſt, you know how much he made her to weigh leſſe by this addition. The former *Proclamation* I ſay, and *Pardon* would not ſuffice, but they took opportunity to fiſh in thoſe troubled waters, and vent their ſpleen further, by an utter extirpation of *Epiſcopacy*, and by trampling the *mitre* under their feet, hoping *to have ſome of the birds plumes, being pluckt, to feather their owne nests*; And they brought their worke about. Good Lord, what a deale of dirt was preſently thrown into the *Biſhops* faces by every Rurall petrie Clerke! what infamous ballads were ſung, what a thicke clowd of Epidemicall hatred hung ſuddenly over them, ſo far, that a dog with blacke and white ſpots was called a *Biſhop* amongſt them up and downe the ſtreets.

The chiefeſt contrivers of this uproare, finding their deſigne to go on ſo well, and perceiving the whole Country ſo eagerly bent againſt *Biſhops*, (and what artifices and ſuggeſtions were us'd to render them ſo odious is incredible) but finding withall his Majeſtie unwilling to alter the government his father (of ſo freſh and famous memory) had left him, and to which he had been ſworn at his Coronation, they put themſelves in armes, and rais'd forces to beat down the *mitre*, with the *ſword*, if the *ſcepter* would not do it. To the frontiers they came with a great Army, (not halfe ſo great as was bruted) pretending they came as Petitioners

ners (though they brought their petition upon the pikes point.) Some of the great ones about the King grew cold in the action: And what a pacification was then shuffled up, and how a Parliament was called thereupon in *Scotland*, with other passages, is a fitter subject for a story then a discourse.

Per. I could have wish'd two things, that either his Majesty had given them battaile *then*, having the flower of his Nobility and Gentry with him, who I understood came with all cheerfulnesse and promptitude to attend him, or else that after the sayd pacification, his Majestie had shaken off all jealousies, and with a royall freedome and a commanding confidence gone amongst them to Cancell their new Parliament Houle at *Edenburgh*; for it is probable, it had averted those showers and cataracts of miseries which have fallen upon us since; but I pray Sir, proceed.

Pat. As they say, *there is no winde but blowes some-body good*, so it was thought, this Northerne cloud did *England* some advantage, for a Parliament was summond hereupon: a Parliament doe I call it? it was rather an *Embryo* of a Parliament, an *Ephemera* of 20 dayes. In this sitting his Majestie declared unto both Houses the indignities he had received by his Scotch Subjects, and therefore propos'd a supply to be made of twelve subsidies to suppresse that Rebellion; and in lieu thereof he was willing to forbeare and utterly to abolish the Ship-money, which he had reason to thinke legall at first, being advised thereunto by *Noy* his Attorney Generall, who had such a mighty repute in the law; yet he would not rest there, but he advised further with his *learned Councell*, who concurred in opinion with *Noy*; Nor would he rest there also, but he had the approbation of all the *Iudges singly*, and afterwards of the Major part of all the twelve *jointly* upon a demurre. This was enough to induce his conscience to hold it legall all this while; It was clearly proved that the moneyes levied this way, were em-

ployed to no other but the intended ſervice, *the garding of the narrow Seas*; and not onely for that, but to preſerve his right of Dominion in them, being the faireſt flower of his Crowne, which was not onely diſcourſed of abroad, but began to be queſtioned: And touching danger, how could *England* be but in apparant dangers? conſidering how all her next neighbours were in actuall hoſtility, which made huge fleets of men of warre, both *French*, *Dunkerkers*, *Hamburgers* and *Hollanders* to ſaile ever and anon in her *Channells*, and hard before her royall *Chambers:* nor came there one penny of that publike contribution to his private coffers, but hee added much of his owne demeanes for the maintenance of a royall fleet every ſommer: yet he was ready to paſſe any Bill for the utter aboliſhing of the ſayd *Ship-mony*, and for redreſſing of any other grievances, provided they would enable him to ſuppreſſe this *Scots* Rebellion: ſome ſay the Houſe was inclinable to comply with his Majeſties demands, but (as the ill ſpirit would have it) that Parliament was ſuddenly broke up, and I would that they who gave that Counſell had been then in *Arabia*, or beyond the Line, in their way to *Madagaſcar*, who nevertheleſſe have got to be in high requeſt with this preſent Parliament.

His Majeſte being reduced to theſe ſtreights, and reſenting ſtill the inſolence of the Scot, propoſed the buſineſſe to his Privy Councell, who ſuddenly made up a conſiderable and moſt noble ſumme for his preſent ſupply, whereunto divers of his domeſtick ſervants and officers did contribute. Amongſt others who were active herein, the Earle of *Straſford* beſtird himſelfe notably, and having got a Parliament to be call'd in *Ireland*, he went over, and with incredible celeritie raiſed 8000. men, who procured money of the Parliament to maintaine them, and got over thoſe angry Seas againe in the compaſſe of leſſe then ſixe weeks. You may inferre hence to what an exact uncontrollable obedience he had

had reduced that Kingdome, as to bring about ſo great a work with ſuch a ſuddenneſſe and facilitie.

An armie was alſo raiſed here, which marched to the North, and there fed upon the Kings pay a whole Summer. The *Scot* was not idle all this while; but having punctuall intelligence of every thing that paſſed at Court, as farre as what was debated in the Cabinet Counſel, and ſpoken in the bed-chamber, (and herein amongſt many others, he had infinite advantage of us) He armed alſo, and preferring to make *England* the ſtage of the warre, rather then his owne countrey, and to invade rather then to be invaded, Hee got over the *Tweed*, and found the paſſage open, and as it were made for him all the way till hee came to the *Tine*, and though there was a conſiderable army of horſe and foot at *Newcaſtle*, yet they never offered ſo much as to face him all the while. At *Newburgh* indeed there was a ſmall skirmiſh; but the *Engliſh* foot would not fight, ſo *Newcaſtle* gates flew open to the *Scot* without any reſiſtance at all, where it is thought he had more friends then foes, and who were their friends beſides for this invaſion, I hope *Time*, and the *Tribunall* of Juſtice will one day diſcover.

His Majeſty being then at *York*, ſummoned all his Nobles to appeare, to adviſe with them in this exigence: Commiſſioners were appointed on both ſides, who met at *Rippon*, and how the hearts and courage of ſome of the *Engliſh* Barons did boile within them, to be brought to ſo diſadvantagious a Ttreatie with the *Scot*, you may well imagine. So the Treatie began, which the *Scot* would not conforme himſelfe unto, unleſſe he were made firſt *Rectus in Curia*, and the Proclamation wherein he was declared Traitour, revoked; alledging it would be diſhonorable for his Majeſty to treat with rebels. This treaty was adjourned to *London*, where this preſent Parliament was ſummoned (which was one of the chiefeſt errands of the *Scot*, as ſome think. And thus farre

by

by theſe ſad and ſhort degrees, have I faithfully led you along to know the true *Originals* of our calamities.

Peregr. Truely Sir, I muſt tell you, that to my knowledge theſe unhappy traverſes with *Scotland*, have made the *Engliſh* ſuffer abroad very much in point of National honour; Therefore I wonder much that all this while there is none ſet a work to make a ſolid Apologie for *England* in ſome communicable language, (either in *French* or *Latin*) to rectifie the world in the truth of the thing, and to vindicate her, how ſhe was bought and ſold in this Expedition, conſidering what a partie the *Scot* had here, and how his comming in, was rather an *Invitation*, then an *Invaſion*, and I beleeve it it had been in many parts of the world beſides, ſome of the Commanders had gone to the pot.

Patr. It is the practiſe of ſome *States* I know, to make ſacrifice of ſome eminent miniſter, for *publik miſtakes*: but to follow the thred of my Diſcourſe. The Parliament being ſate, His Majeſtie told them, That hee was reſolved to caſt himſelfe wholly upon the affection and fidelitie of his people, whereof they were the Repreſentative bodie: Therefore hee wiſhed them to go roundly on to cloſe up the ruptures that were made by this infortunate warre, and that the two armies, one domeſtick, the other forreign, which were gnawing the very bowels of the kingdome, might bee diſmiſſed. Touching grievances of any kinde (and what State was there ever ſo pure, but ſome corruption might creep into it?) He was very ready to redreſſe them: concerning the *Ship-money*, hee was willing to paſſe a Bill for the utter abolition of it, and to eſtabliſh the propertie of the ſubject; therefore he wiſhed them not to ſpend too much time about that. And for *Monopolies*, he deſired to have a liſt of them, and he would damme them all in one Proclamation: Touching ill *Counſellours*, either in *Weſtminſter Hall*, or *White Hall*, either in *Church* or *State*, hee was reſolved

ved to protect none, Therefore hee wiſhed that all jealouſies and miſunderſtandings might vaniſh: This, with ſundry other ſtraines of Princely grace he delivered unto them, but withall he told them, that they ſhould be very cautious how they ſhooke the frame of Government to farre, in regard it was like a *Watch, which being put aſunder, can never be made up againe, if the leaſt pin be left out.*

So there were great hopes of a calme, after that cold Northern ſtorme, and that we ſhould bee ſuddenly rid of the *Scot*, but that was leaſt intended, untill ſome deſignes were brought about. The Earle of *Strafford*, the *Archbiſhop of Canterbury*, the *Iudges*, and divers *Monopoliſts* are clapt up, and you know who tooke a timely *flight* to the other ſide of the Sea, And in lieu of theſe, the *Biſhop of Lincolne* is enlarged, *Baſtwick*, *Burton*, and *Prynn* are brought into *London* with a kinde of *Hoſanna*. His Majeſtie gave way to all this, and to comply further with them, hee tooke as it were into his boſome, I meane, he admitted to his Privie Councell thoſe Parliament Lords, who were held the greateſt Zelots amongſt them, that they might be witneſſes of his ſecret'ſt actions, and to one of them he gave one of the conſiderableſt Offices of the Kingdome, by the reſignation of another moſt deſerving *Lord*, vpon whom they could never faſten the leaſt miſdemeanour; yet this great new *Officer* will come neither to the ſame Oratorie, Chappell, or Church, to joyne in prayer with his Royall Maſter, nor communicate with him in any publike exerciſe of devotion: and may not this be called a true *Recuſancie?* To another he gave one of the prime and moſt *repoſefull Offices* about his owne Perſon at Court, and thereby he might be ſaid to have given a *Staffe* to bear himſelfe. Moreover, partly to give his Subjects an Evidence how firmely he was rooted in his *Religion*, and how much hee deſired the ſtrengthning of it abroad; The treatie of marriage went on twixt his *eldeſt daughter*,

and the young Prince of *Orenge*. Hereunto may be added as a ſpeciall argument of compliance and grace, the paſſing of the Bill for a *Trienniall* Parliament, and laſtly (which is the greateſt Evidence that poſſibly can be imagined, of that reall truſt and confidence he repoſed in them) hee paſſed the Act of Continuance.

Per. Touching the Trienniall Parliament, there may come ſome wholeſome fruit out of it, for it will keepe all Officers in awe, and excite the Nobilitie, and young Gentrie of the Kingdome to ſtudie, and underſtand the Government of the land, and be able to ſit and ſerve their countrey in this great Senate: But for this Act of Continuance I underſtand it not; *Parliaments are good Phiſick, but ill meat*; They ſay abroad that *England* is turned hereby from a *Monarchy* to a *Democracy*, to a perpetuall kinde of *Dictatorſhip*, and whereas in former times there was a *Heptarchy* of ſeven Kings in her, They ſay now ſhe hath ſeventie times ſeven. But in lieu of theſe uuparallell'd Acts of *grace* and *truſt* to the Parliament, what did the Parliament for the King all this while?

Patr. They promiſed, ſpecially upon the paſſing of the laſt Act, *That they would make him the moſt glorious, the beſt beloved, and richeſt King that ever reigned in England:* and this they did with deepe proteſtings and aſſeverations. But there intervened an ill-fauvoured accident which did much hurt, *viz.* A *Diſcourſe* (for truely I think it was no more) which ſome greene heads held to bring up the Northern Armie, to check the Puritan partie, and the rabble of the citie: This kept a mightie noiſe, and you know who fled upon it; and much uſe was made of it to make that cloud of jealouſie which was but of the breadth of a hand before, to appear as big as a mountaine. Yet his Majeſtie continued ſtill in paſſing Acts of grace, and complying with them in every thing. Hee put over unto them the Earle of

Strafford.

Strafford, who after a long coſtly triall (wherein he carried himſelfe with as much acuteneſſe, dexteritie and eloquence, as humane braine could be capable of for his defence) hee was condemned to the Scaffold, and ſo made a ſacrifice to the *Scot*, who ſtayed chiefly for his head, which beſides thoſe vaſt ſummes of money, was given him to boot.

Per. Touching the Earle of Strafford, 'tis true he was full of ability, elocution and confidence, and underſtood the lawes of England as well as any, yet there were two things, I heard, wherein his wiſedome was queſtioned; firſt that having a charge ready againſt his chiefeſt accuſers, yet he ſufferd them to have the priority of ſute, which if he had got he had thereby made them parties, and ſo incapable to bee produced againſt him: Secondly, that during the time of his tryall, he applyed not himſelfe with that compliance to his *Iury* as well as to his *Iudges*, for he was obſerved to comply onely with the Lords, and not with the Houſe of Commons.

Pat. Howſoever, as ſome ſay, his death was reſolved upon, (*ſi non per viam Iuſtitiæ, ſaltem per viam expedientiæ*) which appears in regard the proceedings againſt him are by a clauſe in the Act not to be produced for a leading caſe or example to future ages and inferiour Courts. I bluſh to tell you how much the rabble of the City thirſted after his blood, how they were ſufferd to ſtrut up and down the ſtreets before the royall Court, and the Parliament it ſelfe, with impunity; They cried out, that if the *Common* Law fail'd, *club* law ſhould knocke him downe, and their inſolency came to that height, that the names of thoſe Lords that would not doome him to death, ſhould be given them to fixe upon poſts up and downe; And this was the firſt tumult that happened this Parliament, whereof ſo many followed after their example, being not onely conniv'd at, but backed by authoritie, for there were prohibitions ſent from

the Parliament, to hinder all proceſſe againſt ſome of them.

Theſe *Myrmidons*, as they termed themſelves, were ready at a watchword, ſo that one might ſay there was a kinde of diſcipline in diſorder.

Per. Were there any troubled for delivering their votes in the Houſes? I thought that freedome of opinion and ſpeech, were one of the prime priviledges of that great Nationall Senat.

Pat. Yes, Thoſe that were the *Minions* of the Houſe before became now the ſubjects of popular malice and detraction, becauſe againſt the dictamen of their conſciences they would not vote the Earle of *Strafford* to death, and renounce their own judgements, & captivate it to the ſenſe of others, yet they ſtood firme to their firſt grounds, that he was a delinquent in a high nature, and incapable ever to beare office in any of his Majeſties dominions.

Per. I perceive Sir by your ſpeeches, that one of the chiefeſt cauſes of theſe combuſtions may be imputed to the Citie of *London*, which may be called the *Metropolis* of all theſe evils, and I little wonder at it, for it hath beene alwaies incident to all great Townes, when they grow rich and populous, to fall into acts of inſolence, and to ſpurne at government; where ſo many pots, (ſo many braines) are a boyling, there muſt needs be a great deale of froth, but let her looke to her ſelfe, for Majeſtie hath long armes, and may reach her at laſt. But the truth is, that *London* beares no proportion with the ſize of this Iſland, for either one ſhould be larger, or the other leſſer: *London* may be wel compared to the liver of a cramm'd Italian gooſe, whoſe fatning emaceerates the reſt of the whole body, and makes it grow leane and languiſh, and ſhe may be well term'd a gooſe now more then ever, for her feathers are pluck'd apace; but now that you have done with the Earle of *Strafford*, what is become of all the reſt who were commitred?

Pat.

Pat. They are ſtill in durance, and have continued ſo theſe two yeares and upward, yet are not proceeded againſt, nor brought to their anſwer to this very day, though all the Courts of Juſtice have been open ever ſince. Many hundreds more of the beſt ſort of Subjects have been ſuddenly clapt up, and no cauſe at all mentioned in many of their commitments, and new Priſons made of purpoſe for them, where they may be ſaid to be buried alive, and ſo forgotten as if there were no ſuch men in the world: And how this can ſtand with *Magna Charta*, with the *Petition of Right* (to vindicate which, there was ſo much paines taken the laſt Parliament) let any man of a ſane judgement determine. Yet one of the Judges, who hath an impeachment of high Treaſon ſtill lying Dormant againſt him, though he be not *Rectus in Curia* himſelfe, is ſuffered to ſit as Judge upon the higheſt tribunall of *England*, whereas *another* for a pretended miſdemeanour onely is barr'd from ſitting there. Others who were at firſt cryed up and branded ro bee the moſt infamous *Projectors* and *Monopolizers* of the land, are not onely got looſe, but crept into favour, and made uſe of.

Per. Hath the houſe of Commons power to commit any but their owne Members without conference with the Lords? Or hath any Order or Ordinance of one of the Houſes ſingly, or of both conjunctly, to enjoin a virtual binding power of generall obedience without the *Royall conſent*?

Pat. The power of Parliament, when King, Peeres, and Commons, which is the whole Kingdome digeſted into one volume, is indefinite, but what either of both Houſes can doe of themſelves ſingly or joyntly without the King who is the life of the Law, I dare not determine: eſpecially when a viſible faction reignes amongſt them.

——*tantas componere lites*
non opis eſt noſtræ——

But for mine owne opinion, I think it is as impoſsible for

them to make a Law without the King, as it was for *Paracelsus* to make a man without coition, either for abolishment of old, or establishment of new Lawes. The results of Parliament without the Royall consent, are as matches without fire; And it is an incontroulable principle, that the old Law must be our guide, till new be made; nor is any Act of the Subject justifiable, but what is warrantable by the old. But to be proceed in the true discovery of these Domestick scissures, my Lord of *Strafford* being gone, wee hop'd faire weather would follow, (He who was the cause of the tempest, being throwne overboard) but unluckie mists of jealousie grew thicker and thicker; Yet the *Scots* were dismist, having had Fidlers fare, meat, drink, and money, for eleven long moneths together. So his Majestie went to *Scotland*, where the Parliament there, did but aske and have any thing, though it be the unquestionable prerogative of Majestie to grant or denie Petitions, aud to satisfie his conscience before any Councell.

But during his sojourne there, this formidable hideous Rebellion broake out in *Ireland*, which though it may bee said to be but an old play newly reviv'd, yet the Scene was never so Tragicall and bloodie as now: for the Barbarismes that have bin committed there have bin so sanguinarie, and monstrously savage, that I thinke posteritie will hold them hyperbolicall. The *Irish* themselves affirm there concurr'd causes to kindle this fire. One, was the taking off of *Strafords* head, (who awd them more then any Deputy ever did) and that one of his Accusations should be to have used the Papists there too favourably; Secondly, the rigorous proceedings and intended courses against the Papists here in *England*. Lastly, the stopping of that *Regiment* of *Irish*, who was promised by his Majesties Royall word and letter to the King of *Spaine*, who relying upon that employment, rather then to beg, steale, or starve, turned Rebels: And that

which

which hath agravated the rebellion all this while, and hightned much the ſpirit of the *Iriſh*, is the introduction of the *Scot*, whom they hate in perfection above all people els, and the deſigne ſpoken of in our *Parliament*, to make an obſolute Conqueſt, and Nationall Eradication of them, which hath made them to make vertue of neceſſitie, and to be valiant againſt their wills.

Per. Indeed I heard that Act of ſtaying the *Iriſh* Regiment, conſidering how the Marqueſſes *de Velada*, and *Malvezzi*, and *Don Alonſo de Cardenas*, who were all three Ambaſſadours here for the King of *Spain* at that time, having by relyance upon the ſacred word & letter of a King, impreſted money, and provided ſhipping for their tranſport, and been at above 10000. Crownes charges, I ſay this Act was very much cenſured abroad, to the diſhonour of his Majeſtie, and our reproach.

Patr. I am very ſorry to heare it. Well Sir. His Majeſtie by His preſence having ſetled *Scotland*, was at His returne to *London* received with much joy, and exultation, but though hee was brought in with a *Hoſanna* at one end of the Towne, he found a *Crucifige* at the other: For at *Weſtminſter* there was a Remonſtrance fram'd, a worke of many weeks, and voted in the dead of night, when moſt of the moderate, and well-thoughted Members were retired to their reſt, wherein with as much induſtry and artifice as could be, the leaſt moat in government was expoſed to publike view, from the firſt day of his Majeſties Inauguration to that very houre: Which Remonſtrance as it did no good to the Publike; but fill peoples heads with doubts, and their hearts with gall, and retarde the procedure of all buſineſſe beſides, ſo you may well thinke it could expect but cold entertainment with his Majeſtie, who hoped his great Councel according to their often deep proteſtations, had done ſomething for his welcome home, that might have made him the beſt beloved King that ever was amongſt his people. *Per.*

Per. 'Tis true, there is no Government upon earth, made up of men, but is ſubject to corruption, there is no Court of Judicature ſo cleane, but ſome cobwebs may gather in it, unleſſe an Act of Parliament could be made to free and exempt men from infirmities and errour; It cannot be denied, but *Scotland* might have ſomething to complaine of (though I thinke leaſt of any) and ſo leapt firſt into the poole to be cur'd, and what ſhe fiſh'd beſides in thoſe troubled waters 'tis too well known. *England* alſo no doubt might have ſome grievances, which his Majeſtie freely offered, not onely to redreſſe for the preſent, but to free her of all feares for the future, from falling into relapſes of that kinde; but to redreſſe grievances by Armes, by plunging the whole countrey into an inteſtine warre, this makes the remedy worſe then the malady, it is as if one would go about to cure a ſick body by breaking his head, or let him blood by giving him a daſh on the noſe, it is as mad a tricke as his was who ſet the whole Houſe a fire to roaſt his egs. But truly Sir, in my opinion, his Majeſty at his returne from Scotland, might have juſtly expected ſome acts of compliance and gratitude from his Parliament, conſidering what unparalell'd acts of grace he had paſs'd before.

Pat. His Majeſty did not reſt there, but complied further with them by condeſcending to an act for putting down the *ſtar-Chamber Court*, the *high Commiſſion*, the Court of *honour*, nay, he was contented his owne *Privy Councell* ſhould be regulated, and his foreſts bounded not according to ancient *Prerogative*, but late cuſtome; nay further, he paſs'd a Bill for the unvoting, and utter excluſion of the *Spirituall* Lords from the Parliament for ever, whereby it cannot be denied, but by the caſheering of 25 votes at a clap, and by excluding the *Recuſant* Lords beſides (who ſubſiſt moſt by his grace) he did not a little enervat his own prerogative. Adde hereunto that having placed *two* worthy Gentlemen Lieute-

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nants of the Tower, he remov'd them both one after the o-ther, and was content to put in one of their *Election*: And laſtly, he truſted them with his greateſt ſtrength of all, with his *Navie Royall*, and call'd home that knowing *Knight* who had the gard of the narrow Seas ſo many yeares.

Per. Truly Sir, I never remember to have heard or read of ſuch notable Acts of grace and confidence from any King: but would not all this ſuffice?

Pat. No, But they demanded all the Land Souldiery and military ſtrength of the Kingdome to be diſpoſed of by them, and to be put into what poſture, and in what Equi-page, and under what Commanders they pleas'd; And this was the firſt thing his Majeſty ever denyed them, yet he would have granted them this alſo for a *limited* time, but that would not ſerve the turn; Hereupon his Majeſty grew a lit-tle ſencible, how they inch'd every day more and more upon his royall prerogatives; And intending to go to his Towne of *Hull* to ſee his Magazine, he was in a hoſtile manner kept out, Canons mounted, Piſtols cockt, and leveld at him. But whether that *Knight* did this out of his *fidelity* to the Parliament, or out of an apprehenſion of *feare* that ſome about the King, being mov'd with the barbarouſneſſe of the action, would have piſtold him, I will not determine.

Per. I have read of divers affronts of this kinde, that were offerd to the *French* Kings, *Rochell* ſhut her gates more than once againſt *Henry* the great, and for the King now re-gnant, they did not only ſhut him out of many of his Towns, but upon the gates of ſome of them, they writ in legible Characters *Roy ſans Foy*, *Ville ſans peur*, a faithleſſe King, a fearleſſe Towne. Yet in the greateſt heat of thoſe warres, there was never any Towne refus'd to let in her King, pro-vided he came attended onely with his owne traine, and be-ſides other people abroad, I heard the *Scot's* nation did ab-hor that Act at *Hull*. But I pray Sir go on.

Pat. His Majeſty being thus *ſhut out* of one Towne, he might juſtly ſuſpect, that an attempt might be made to *ſhut him in*, in ſome other; Therefore he made a motion to the *Yorke-ſhire* Gentlemen, to have a gard for the preſervation of His Perſon, which was done accordingly. But I am come to forward, I muſt go backe and tell you how the King was driven from *Weſtminſter*. When His Majeſty was return'd from *Scotland*, he retir'd to *Hampton* Court, whence upon the Lord Maiors and the Cities humble ſollicitation, he came back to *White-hall* to keep his Chriſtmas. But when the Bill againſt Biſhops was in agitation, which buſineſſe laſted neere upon ten weekes, a crue of bold ſturdie mechanicks, and mariners, came from the *Citie* and ruffled before *White-hall*, and *Weſtminſter-hall*, and would have violated the Abby of *Weſtminſter*, ſo that for many nights a Court of gard was forced to be kept in the body of that Church, (the chiefeſt *Sanctuary* of the Kingdom.) Moreover, His Majeſty having empeached ſome of the Members of both Houſes, of high Treaſon, and being denied to have them delivered up, he went himſelfe to the *Lower Houſe* to demand them, aſſuring the *Houſe they ſhould have as faire and legall a triall as ever men had.* But as it pleas'd God, they were not there, but retir'd to *London* for refuge; The *Londoners* grew ſtarke wilde thereupon, and notice being ſent to all the adjacent Counties, this act of the Kings (though it wanted no precedents of former times) was aggravated in the higheſt degree that poſſibly could be. Hence you may eaſily inferre, what ſmall ſecuritie his Majeſty had at *White-hall*, and what indignities he might have expoſed himſelfe unto, by that which had paſs'd already from the Rabble, who had vilified and cried *tuſh* at his proclamations, and diſgorg'd other rebellious ſpeeches with impunity: therefore he retir'd to *Hampton* Court (as we read, *our Saviour withdrew himſelfe once from the multitude*) thence to *Windſor* Caſtle, whence accompa-

companying her Majeſty, with his eldeſt daughter to the ſea ſide for *Holland*, and having commanded the Prince to attend him againſt his return at *Greenwich*, the Prince had been ſurpriz'd, and brought to *London*, had not the King come a little before. Thence he removed to *Yorke*, where he kept his Court all the Sommer.

But to returne to *London*, the very next day after their Majeſties departure, the Countrey about, eſpecially *Buckinghamſhire* being incited by the Citie and Parliament, came in great ſwarmes, and joyning with the London mechanicks, they ruffled up and downe the ſtreets, and kept ſuch a racket, making the fearfull'ſt riot that ever I beleeve was heard of in Parliament time: ſo thoſe Members which formerly were fled into the Citie, were brought to the *Houſe* in a kinde of triumph, being garded by land and water in warlike manner by theſe Champions: After this, ſundry troops of horſe came from all the ſhires near adjoyning to the Parliament, and *Buckingham* men were the firſt, who while they expreſs'd their love to their *Knight*, forgot their ſworn oath to their *King*, and in ſtead of feathers they carried a printed *Proteſtation* in their hats, as the Londoners had done a little before upon the Pikes point.

Per. This kept a foule noiſe beyond Sea I remember, ſo that upon the *Rialto in Venice*, it was ſung up and downe, that a *Midſummer* Moon (though it was then *midſt* of *Winter*) did raigne amongſt the Engliſh, and you muſt thinke that it hath made the *Venetian* to ſhrinke in his ſhoulders, and to looke but ill favourably upon us, ſince wee'le have none of his currans. But Sir, I heard much of that *Proteſtation*, I pray what was the ſubſtance of it?

Pat. It was penn'd, and enjoyn'd by the Parliament for every one to take, & it conſiſted of many parts, the firſt was, to maintain the true Proteſtant religion againſt all *Popiſh* innovations, which word *Popiſh*, (as ſome think) was ſcrued in

of purpoſe for a loop hole to let in any other innovation) the ſecond was to *maintain the Prerogative & honour of the King*; then the *power and priviledge of Parliaments*; and laſtly, the *propriety and Liberty of the Subject*; for the two firſt parts of this proteſtation, the people up and downe ſeem'd to have utterly forgotten them, and continue ſo ſtill, as if their conſciences had been tied onely to the *two laſt*, and never was there a poore people ſo beſotted, never was reaſon and common ſence ſo baffled in any part of the world.

And now will I goe to attend his Majeſtie at *York*, where as I told you before, being loth to part with his *Sword*, (though he had halfe parted with his *Scepter* before) by denying the Parliament an indefinite time to diſpoſe of the *Militia*, (alleadging that as the *Word*, ſo the *thing* was new) Hee ſends forth his Commiſſions of *Array* according to the old Law of *England*, which declares it to be the *unaoubted right, and Royall Signorie of the King, to arme or diſarme any ſubject*: The *Parliament* ſends out clean countermands for executing the ſaid *Militia*, ſo by this claſhing twixt the Commiſſion of *Array* and the *Militia*, the firſt flaſh of this odious unnaturall war may be ſaid to breake out. The pulſe of the *Parliament* beat's yet higher, they ſend an *Admirall* to the ſea; not onely *without*, but expreſly *againſt* the Kings ſpeciall command. They had taken unto them a Militarie gard from the Citie for their protection, without his Majeſtie conſent, who by the advice of the Lord *Keeper* and others, had offered them a very ſtrong gard of Conſtables and other Officers to attend them, which the Laws uſually allow; yet the raiſing of that gard in *Yorkſhire* for the ſafegard of his Majeſties perſon, was interpreted to be levying of warre againſt the Parliament, and ſo made a ſufficient ground for them to raiſe an *Armie*, to appoint a *Generall*, with whom they made publike Declarations to live and die. And they aſſumed power to conferre a new *Appella-*

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tion of honour upon him, as if any could conferre *Honour* but the King! And this Army was to be maintain'd out of the mixt contribution of all ſorts of peoples ſo a great maſſe of money and plate, was brought into the *Guild-hall*, the Semſtreſſe brought in her ſilver *Thimble*, the Chamber maid her *Bodkin*, the Cook his *Spoones*, and the Vintner his *Bowles*, and every one ſomething to the advancement of ſo good a worke, as to wage warre directly againſt the Sacred perſon of their *Soveraigne*, and to put the whole countrey into a combuſtion.

Per. Surely it is impoſſible that a rationall Chriſtian people ſhould grow ſo ſimple and ſottiſh, as to be ſo farre tranſported, without ſome colourable cauſe, therefore I pray tell me what that might be?

Patr. The cauſe is made ſpecious enough, and varniſhed over wonderfull cunningly; *The people are made to beleeve they are in danger, and a prevention of that danger is promiſed, and by theſe plauſible wayes the underſtanding is wrought upon, and an affection to the cauſe is uſher'd in, by aggravation of this danger, as one would draw a threed through a needles eye.* This huge Bugbeare *Danger*, was like a monſter of many heads, the two chiefeſt were theſe, *That there was a plot to let in the Pope*; *And to caſt the civill Government into a French frame.* It is incredible to thinke how the Pulpits up and downe *London* did ring of this, by brainſick Lecturers, of whom ſome were come from *New-England*, others were pick'd out of purpoſe, and ſent for from their owne flock in the countrey, to poſſeſſe, or rather to poiſon the hearts of the Londoners, to puzzle their intellectualls, and to intoxicate their braines by their *powerfull gifts*; It was puniſhable to preach of *Peace*, or of *Caeſars right*, but the common ſubject of the pulpit was either blaſphemy againſt God, diſobedience againſt the King, or incitements to ſedition; Good Lord, what windy frothie ſtuffe came from theſe fanatick

braines; These *Phrenetick Nebulones*, (for King *James* gives them no better Character in his) *Βασιλικὸν Δῶρον*, who may be said to be mad out of too much ignorance; who nevertheleſſe are come to that height of prophanes and pride, that they preſume to father all their doctrines, all their non-ſence raptures and ravings upon the holy Spirit. Nor did the *Pulpit* onely help to kindle this fire, but the *Preſſe* alſo did contribute much fewell; What baſe ſcurrilous Pamphlets were cryed up and downe the ſtreets, and diſperſed in the Countrey? what palpable and horrid *lies* were daily printed? how they multiplied in every corner in ſuch plentie, that one might ſay there was a *ſuperfœtation* of lies, which continue unto this day? One while the King of *Denmark* was comming over from the *Sound*: Another while the King of *France* had a huge Armie about *Calais* deſign'd for *England*: Another while there was an Armie of *Iriſh* Rebels comming over with the privity of the King: Another while a plot was cryed up and downe to burne *London*; Another while there were ſubterranean inviſible troupes muſtered under ground in *Wales*, and thouſands of Papiſts armed in *Lancaſhire*, and divers reports of this nature were daily blowne up, and though the Authors of them were worthleſſe and meane futilous perſons, yet the reports themſelves had that credit as to be entertain'd and canvas'd in the high Court of Parliament. But theſe falſe rumours produc'd one politicke effect (and it was the end indeed for which they were diſpers'd) they did atemorize, and fill the peoples hearts with *feares*, and ſo diſpoſe of them to uproars and to part with money.

Pereg. I know there be ſundry ſorts of *Feares*; there are *Conſcientious* Feares, there are *Pannik* Feares, there are *Puſillanimous* Feares, and there are *Politik* Feares. The firſt ſort of *Feare* proceeds from guilt of Conſcience, which turnes often to *Phrentie*. The ſecond ſort of *Feare* may be call'd a

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kind of *Chymera*, 'tis ſome ſudden ſurprizall or *Conſternation* ariſing from an unexpected ſtrange accident. *Puſillanimous* Feare makes a mountaine of a mole hill, and proceeds from povertie of ſpirit, and want of courage, and is a paſſion of abject and degenerous mindes, and may be call'd *Cowardiſe*, and this Feare is alwayes accompanied with jealouſie. *Politike feare*, is a created forg'd Feare wrought in another, to bring ſome deſigne about; And as we finde the *Aſtronomers* (the compariſon is too good) doe imagine ſuch and ſuch ſhapes and circles in the heavens, as the *Zodiak Equinoctiall*, *Colures* and *Tropiques*, with others, though there be no ſuch things really in nature, to make their concluſions good; So the *Polititian* doth often deviſe and invent falſe imaginarie Feares, to make his proceedings more plauſible amongſt the ſilly vulgar, and thereby to compaſſe his ends: And as the ſun uſeth to appeare farre bigger to us in the morning then at noone, when hee is exalted to his Meridian, and the reaſon the *Philoſophers* uſe to give, is the interpoſition of the vapours which are commonly in the lower Region, through which we look upon him, (as we finde a peece of ſilver look bigger in a bucket of water then elſe where) ſo the *Polititian* uſes to caſt ſtrange miſts of feare, and fogs of jealouſie before the ſimple peoples eyes, to make the danger ſeeme bigger: But truly Sir, this is one of the baſeſt kinds of policy; Nor can I beleeve there bee any ſuch *Polititians* amongſt the *Cabaliſts* of your Parliament; who pretend to be ſo buſie about Gods worke, a *Glorious Reformation*; and you know there is a good text for it, that *God needeth not the wicked man*, he ſeornes to be beholding to hiers to bring about his purpoſes: But I pray Sir deale freely with me, do you imagine there was a deſigne to bring in the *Maſſe* againe?

Patr. The *Maſſe*? You may ſay there was a plot to bring in *Mahomet* as ſoon, to bring in the *Alchoran*, or *Talmud* as ſoone; For I dare pawne my ſoule, the King is as Cordiall

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a Proteſtant, as any that breathes under his three Crownes, which beſides his publike deepe Proteſtations, and his conſtant quotidian exemplary open practiſe, many other convincing private reaſons induce mee to beleeve, and it is in vaine to think the *Pope* can take footing here to any purpoſe without the Kings leave. You know as well as I Sir, that of all the Reformed Churches in Chriſtendome, the *Lutheran* retaines moſt of the *Roman*, both in his poſitions and practiſe, and comes much nearer unto him then we doe, yet I have obſerved, that from the firſt day of his Reformation, to this, He is as averſe, and as farre off from *Rome*, as the rigideſt *Calviniſt* that is; And ſhall I think, becauſe there are ſome humble and hanſome poſtures, and decent veſtures *revived* in our Church (for they were never *aboliſhed*) becauſe the Communion table ſtands in the Eaſt end where it everſtood ſince Chriſtianity came in in all our *Cathedralls*, which ſhould be a rule to all inferiour Churches, which yet the Seperatiſt cries out to be an Innovation: becauſe her Majeſtie hath a few ſimple Capuchins (fewer then was allowed by the Matrimoniall Capitulations) whither to retire ſometimes: Becauſe Sciſmatickes were proceeded againſt with more care, and the government of the Church borne up lately with more countenance, ſhall I beleeve that the *Pope* muſt preſently come in? ſhall I beleeve the weakneſſe of our Religion to be ſuch, as to bee ſo eaſily ſhaken and overturn'd? Yet I beleeve there was a pernicious plot to introduce a new Religion, but what I pray? not *Popery*, but *Presbitry*, and with it to bring in the doctrine of *Buchanan* and *Knox* for civill government, and ſo to caſt our Church and State into a *Scots* mould.

Per. Indeed I heard the *Engliſh* much cenſur'd abroad for eſlaving as it were their underſtanding and judgements in poins of Religion to the *Scot*, whom they made Chriſtians, and Reformed Chriſtians firſt, and now for the *Engliſh* to

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run to them for a Religion, and that the *Vniformitie* ſhould proceed from them, they having diſdain'd us formerly, what a diſparagement is it thinke you to the *Anglican* Church? This with other odd traverſes, as the eclipſing the glory of the King, and bringing him back to a kind of minoritie, the tampering with his conſcience, I will not ſay the ſtraining it ſo farre, the depriving him of all kind of propertie, the depreſſing of his Regall power, wherein the honour of a nation conſiſts, and which the *Engliſh* were us'd to uphold more then any other, for no King hath more awfull attibuts from his ſubjects, *as Sacred Sovereigne, gracious and moſt Excellent Majeſtie*, nor any King ſo often prayed for, for in your morning Lyturgie he is *five* times prayed for, whereas other Princes are mentioned but once or twice at moſt in their's, I ſay this, with interception of letters, ſome incivilities offered Ambaſſadors, and the bold laviſh ſpeeches that were ſpoken of the greateſt Queenes in Chriſtendome, and his Majeſties late withdrawing his Royall protection from ſome of his Merchant-Subjects in other countreys, hath made the *Engliſh* looſe much ground in point of eſteeme abroad, and to be the *diſcourſe*, I will not ſay the *ſcorne* of other people. They ſticke not to ſay, that there is now a worſe maladie fallen upon their *minds*, then fell upon their *bodies* about an Age ſince by the *Sweating ſickneſſe*, which was peculiar onely unto them, and ſound them out under all Climes. Others ſay, there is a [illegible] amongſt them, that they are turn'd to Wolves (as you know it is a common thing in *Lapland*) & that the old Adage is verified in them, *Homo homini lupus*. Nay our next neighbours give out, that the ſaying was never truer then now, *Res Anglorum, Res Diabolorum*. Nor is it a ſmall diſrepute to the *Engliſh*, that the word *Cavalier*, which is an attribute that no Prince in Chriſtendome will diſdaine, and is the common Appellation of the Nobilitie and Gentrie in moſt

parts of the world, is now us'd, not onely in Libels and frivilous Pamphlets, but in publike Parliamentarie Declarations, for a terme of reproach. But truely Sir, what you have related touching the *Pulpit* and the *Preſſe*, transformes me into wonder, and I ſhould want Faith to beleeve it, did you not ſpeak it upon your knowledge; but the *Engliſh* when they fall to worke upon a new humour, uſe to overdoe all people.

Patr. You have not yet the tith of what I could give you, you would little think that Coachmen, and Feltmakers, and Weavers were permitted to preach up and downe without controulement, and to vent their venome againſt the Church and State, to cry downe our *Hierarchie* aad *Lyturgie*, by moſt baſe and reviling ſpeeches.

Per. Touching your *Lyturgie*, I have heard it cenſur'd abroad by the rigideſt *Calviniſts* of *Geneva* and *Dort*, yet I never heard any other Character given of it, but that it is a moſt *Pious*, *Pathetick*, and perfect peece of devotion, both for the matter and forme of it, which I have been a little curious to obſerve. It begins with ſome choiſe paſſages of holy Scripture, and a previous Declaration or Monitory to excite us to the worke in hand; The firſt addreſſe wee make to God is by an humble and joynt Confeſſion which is appliable to any conſcience, and comprehends in it all kind of ſins. Then followeth a pronuntiation of Gods promiſes and proneſſe to pardon and abſolve us; We goe on to the Lords Prayer, which having bin dictated by our Saviour himſelf we often uſe, and is as *Amber* throwne in amongſt our *Frankincenſe*, to make the Sacrifice more precious and pleaſing unto God. Then wee proceed to ſome choice Pſalms, & other portions of holy ſcripture taken out of the old and new teſtament; Then we fall to the *Symbole of faith*, wherof we make a ſolemn joynt confeſſion in ſuch a poſture as ſhews a readineſſe & reſolution in us to defend it: and ſo

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to the *Letany*, wherin the poor penitent peccant ſoul may be ſaid to breath out herſelf into the boſome of her Saviour by tender ejaculations, by panting groanes, & eviſcerated ingeminations, and there is no ſin, no temptation whatſoever that humane frailtie is ſubject unto, but youſhall finde a deliverance from it there; it is ſo full of Chriſtian charitie, that there is no condition of people, but are remembred and prayed for there. Then wee proceed by holy alternatif interlocutions (whereby wee heare our ſelves ſpeak as well as the Miniſter) to ſome effectuall ſhort prayers; becauſe in long prayers the minde is ſubject to wander, as ſome Zelots now adayes uſe to bring their Hearers into a *Wilderneſſe* by their *Prayers*, and into a *Labyrinth* by their *Sermons*. Then goe we on to the *Decalogue*, and if it be in a *Cathedrall*, there is time enough for the Hearer to examine himſelfe, while the Muſicke playes, where and when he broake any of Gods holy Commandements, and ask particular forgiveneſſe accordingly; Then after other choice portions of Scripture, and paſſages relating to our Redemption, and endearing unto us the merits of it, with a more particular Confeſſion of our *Faith*, wee are diſmiſſed with a *Benediction*: ſo that this *Lyturgie* may bee call'd an Inſtrument of many ſtrings, whereon the ſighing ſoule ſends up various notes unto heaven. It is a poſie made up of divers flowers, to make it the more fragrant in the noſtrills of God. Now touching your *Biſhops*, I never knew yet any Proteſtant Church but could be content to have them, had they meanes to maintaine the *Dignitie*, which the Churches of *France* with others have not, in regard the Reformation began firſt among the *people*, not at *Court*, as here it did in *England*: For unleſſe there be ſome Superviſers of Gods houſe, endowed with eminent authoritie to check the fond fancies, and quench the falſe fatuous fires of every private ſpirit, and unleſſe it be ſuch an authoritie that may draw unto it a holy kinde of awe and

obedience, what can be expected but confusion & Atheisme? You know what became of the Israelites when the wonted reverence to the *Ark*, and the *Ephod*, and the *Priest*, began to languish amongst them: For the braine of man is like a garden, which unlesse it be fenced about with a wall or hedge, is subject you know to be annoyed by all kinde of beasts which will be ready to runne into it; so the braine unlesse it be restrain'd and bounded in holy things by rules of Canonicall authoritie, a thousand wilde opinions, and extravagant fancies will hourely rush into it: nor was there ever any field so subject to produce Cockle and Darnell, as the braine is rank and ready to bring forth tares of Scisme and Heresie of a thousand sorts, unlesse after the first culture the sickle of Authoritie be applied to grub up all such noisome weeds.

Pat. Yet this most ancient dignitie of *Bishops* is traduced and vilified by every shallow-pated pettie Clerk, and not so much out of a true zeale, as out of envie that they are not the like. And touching our *Lyturgie*, whereof you have been pleas'd to give so exact a Character, people are come to that height of impietie, that in some places it hath beene *drown'd*, in other places *burnt*, in some places *torne* in pieces to serve for the basest vses, nay it hath been preached publikely in Pulpit, *That it is a peece forg'd in the devils shop*, and yet the impious foule mouth'd *Babbler* never was so much as questioned for it. Nor did the *Church* only eccho with these blasphemies; but the *Presse* was as pregnant to produce every day some Monster either against Ecclesiasticall, or Secular government. I am asham'd to tell you how some bold Pamphleters in a discourse of a sheet or two, would presume to question, to dispute of, and determine the extent of Monarchik jurisdiction, what sturdie doubts, what saucie *Quæres* they put, what odd frivolous distinctions they fram'd, That the King though hee was Gods *Anointed*, yet hee was

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mans *appointed*: That he had the *commanding*, not the *disposing* power: That he was set to rule ouer, not to over-rule the people; That he was King by humane *choice*, not by divine *Charter*; That he was not King by the *Grace of God*, so much as by the suffrage of the people; That he was a *Creature and production of the Parliament*: That hee had no implicit trust, nor peculiar propertie in any thing; That *populus est potior Rege*; That *Grex lege*, *lex est Rege potentior*; That the King was *singulis major*, *universis minor*, whereas a successive Monarch —— *Uno minor est Iove.* —— Sometimes they would bring instances from the Sates of *Holland*, sometimes from the Republike of *Venice*, and apply them to absolute and independant Royaltie; But I finde that the discourse and inferences of these grand *Statists* were bottom'd upon foure false foundations, *viz.* That the King of whom they speake must be either a *Minor*, an *Idiot*, an insufferable Tyrant, or that the Kingdom they meane, is *Elective*; None of all which is appliable, either to our most gracious and excellently qualified King, or to this renowned Kingdome, which hath bin alwayes reputed an ancient successive Monarchy, govern'd by one supreme undeposeable and independent head, having the Dignitie, the Royall State, and power of an Imperiall Crowne, and being responsible to none but to God Almightie and his own *conscience* for his actions, and unto whom a Body Politike compacted of Prelates, Peers, and all degrees of people is naturally subject; but this is a theam of that transcendency, that it requires a serious and solid *Tractat*, rather then such a slender Discourse as this to handle.

But I pray excuse mee Sir, that I have stept aside thus from the road of my main narration; I told you before, how the clashing twixt the *Commission of Array*, and the *Militia*, put all things in disarray throughout the whole Kingdome; The Parliament as they had taken the first Militarie gard, so they began to Arme first, and was it not high time then for his Majestie to doe some thing think you? yet he essayed by all wayes imaginable to prevent a war, and to conquer by a passive fortitude, by *cunctation*, and *longanimitie*. How many overtures for an accommodation did he make? How many Proclamations of pardon? How many elaborat Declarations breathing nothing but elemencie, sweetnesse and truth did drop from his *owne* imperious invincible pen, which will remaine upon Record to all ages, as so many Monuments to his eternall glorie? Yet some ill spirit stept still in, betweene his Grace, and the abused Subject,

for by the peremptorie Order of Parliament (O monſtrous thing) the ſaid Proclamations of Grace, and other his Majeſties Declarations were prohibited to be read fearing that the ſtrength and truth of them, would have had a vertue to unblind, or rather unbewitch (*for Rebellion is as the ſin of Witchcraft*) the poore beſotted people? What deepe Proteſtations, and holy Vowes did he reiterate that the maine of his deſignes, was to preſerve the true Proteſtant Religion, the known lawes of the land, and the juſt priviledges of Parliament? How often did he dehort and woo the citie of *London* (his *Imperiall Chamber*) from ſuch violent courſes, ſo that ſhe may be juſtly upbraided with the ſame words as the *Prince of peace* upbraided *Ieruſalem* withall: *London, London, How often would I have gathered thee, as a hen doth her chickens under her wings, yet thou wouldſt not?*

How often did he deſcend to acknowledge the manner of demanding the one and five Members in his publike Remonſtrances? and if there was an errour in the proceedings, how oft did he deſire his Great Councell to direct him in a courſe how to goe on in the Empeachment? which they never did, but would reſerve the priviledge to themſelves to be judge and partie.

Per. Can your Parliament protect high Treaſon? I am ſure the character of an Ambaſſadour cannot, which the late French Ambaſſadour (who for his time play'd his Cards more cunningly than ever Count *Gondomar* did) knew well; and therefore, as I heard ſome French men ſay, hee got letters of Revocation before his deſigned time: But it ſeemes ſtrange to me, that the King who is the Protectour of the Law, and Fountaine of Juſtice, cannot have the benefit of the Law himſelfe, which the meaneſt of his vaſſals can claime by right of inheritance: 'Tis ſtrange, I ſay, that the Law ſhould be a *dead* letter *to him* who is the *Life* of the Law, but that for omiſſion of ſome puntillio in the forme of the Proceſſe, the charge of High Treaſon ſhould be ſo ſlightly wav'd, ſpecially Treaſon of ſo univerſall a concerment, that it may be call'd a complication of many Treaſons; for if in everie pettie State it be High Treaſon to *treat* only with any Forreine Power without the privitie of the Prince, it muſt needs be treaſon of an higher nature actually to bring them in; And hereof I could alledge you many pregnant inſtances ancient and moderne, but that I do not deſire to interrupt you in your relation.

Pat. The Parliament, as I told you before, armed apace, it was not fitting then his Majeſtie ſhould ſit idle; therefore hee ſummons

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thoſe Nobles and others, who had an immediate relation unto him by office or ſervice, to attend him at York, according to their particular obligation and oath: But it ſeemes the Parliament aſſumed power to diſpence with thoſe oaths, and excuſe their attendance, which diſpenſation prevail'd with ſome *(tender)* conſciences; yet the great Seale poſted to Court, and after it moſt of the Nobles of the Land, and the flower of the Gentrie, with many of the prime Members of the Commons Houſe; ſo that were it not for the *(ſmall* priviledge, the Parliament, for number of Members, might be ſaid to be ever ſince about the King: Theſe Nobles and Gentlemen reſenting his Majeſties caſe, and what practices there were on foot to alter the government both of Church and State, not only adviſed his Majeſtie to a royall war for defence of his Crowne and Dignitie, but contributed verie cheerfully, and have ſtood conſtant to the work ever ſince.

Per. They have good reaſon for it, for the ſecuritie of the Nobilitie and Gentrie depends upon the ſtrength of the Crowne, otherwiſe popular government would ruſh in like a torrent upon them. But ſurely thoſe Nobles, and thoſe Parliament Gentlemen and others, ſome of whom I underſtand, were reputed the wiſeſt and beſt weigh'd men for experience and parts thorowout the whole Kingdome, and were cryed up in other Parliaments to be the moſt zealous Patriots for the proprietie and freedome of the Subject, would never have ſtuck ſo firmly to his Majeſtie, had they not knowne the bottome of his deſignes, that it was far from his thoughts to bring in the *Pope* or *French* government; for thereby they ſhould have betrayed their own poſteritie, and made their children ſlaves.

Pat. To my knowledge, theſe Nobles and Gentlemen are ſtill the verie ſame as they were in former Parliaments, wherein they were ſo cryed up for the trueſt lovers of their Countrey, and beſt Common-wealths men; yet now they are branded, and voted to be *Seducers* and Traytors, becauſe according to their oaths and conſciences, they adhere to the King their Maſter and Liege-Lord, for maintenance of that religion they were baptized and bred in. Thoſe moſt Orthodox and painfull Divines, which till this Parliament began, were accounted the preciſeſt ſort of Proteſtants, are now cryed downe for Papiſts, though they continue ſtill the verie ſame men, both for opinions and preaching, and are no more *Papiſts* than I am

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a *Pythagorean*. In fine, a true Engliſh Proteſtant is put now in the ſame ſcale with a Papiſt, and made Synonyma's. And truly theſe unhappie Schiſmaticks could not deviſe how to caſt a greater infamy upon the Engliſh Proteſtant, than they have done of late by theſe monſtrous imputations; they would faſten upon him ſuch opinions which never entred into his thoughts, they would know one heart better than himſelfe, and ſo would be greater Kardiognoſticks than God Almightie.

But to draw to a concluſion; The Parliaments Army multiplyed apace in *London*, the Kings but ſlowly in the North, ſo that when he diſplayed his Royall Standard at *Nottingham*, his Forces were not any thing conſiderable, ſo that if the Parliaments *Generall* had then advanced towards him from Northampton, hee had put him to a verie great ſtrait; they encreaſed ſomething at *Derby*, and *Stafford*, but when hee was come to *Shrewsbury*, the Welch-men came running downe the mountaines in ſuch multitudes, that their example did much animate the Engliſh; ſo that his Army in leſſe than a month that the Court continued in Shrewsbury, came to nine upon twentie thouſand Horſe and Foot; nor was it a ſmall advantage to his Majeſties affaires, that the *Nephew-Princes* came over ſo opportunely. The firſt encounter Prince *Rupert* had with the Parliaments Forces was at *Worceſter*, where hee defeated the flower of their Cavalrie, and gave them a ſmart blow. At Shrewsbury his Majeſtie took a reſolution to march with his whole Army towards *London*, but after ſeven dayes march he underſtood the Parliaments Forces were within ſix miles ſide-long of him, and ſo many miles hee went out of his road to find them out, and face them: Upon a Sunday morning he was himſelfe betimes on Edge-Hill, where the Enemies Colours plainly appear'd in the vale before Keinton; it was paſt two in the after-noone before all his Infanterie could get to the bottome, who upon ſight of the Enemies Colours ran as merrily downe the Hill, as if they had gone to a Morris Dance. So his Majeſtie himſelfe being Generaliſſimo, gave command the great Ordnance ſhould flye for a defiance, ſo the battell began, which laſted above three houres, and as ſome French and Dutch Commanders told mee, they never remembred to have ſeene a more furious fight for the time in all the German wars. Prince *Rupert* purſued the Enemies Horſe like a whirl-wind neere upon three miles, and had there been day enough, when hee came back to the Infanterie,

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in all probabilitie a totall defeat had been given them: So that the same accident may be said to fall out here, as happened in that famous battell at *Lewes*, in *Henry* the thirds time, where the Prince of Wales (afterwards *Edward* the first) was so eager, and went so far (by excesse of courage) from the body of the Army in pursuance of the Londoners. His Majestie (to his deserved and never-dying glorie) comported himselfe like another *Cæsar* all the while, by riding about and encouraging the Souldiers, by exposing his person often to the reach of a Musket-bullet, and lying in the field all that bleake night in his Coach. Notwithstanding that many lying Pamphlets were purposely printed here, to make the world beleeve that he had retir'd himselfe all the time of the fight; what partiall reports were made in the Guild-hall all to the Londoners: and by what persons, I am ashamed to tell you: But that his Majestie was victorious that day (a day which I never thought to have seen in England) there be many convincing arguments to prove it; for besides the great odds of men which fell on their side, and Cannons they lost, some of their Ordnance were nayl'd by the Kings Troops the next morning after, in the verie face of their Army. Moreover, the King advanc'd forward the next day to his former road, and took Banbury presently after; but the *Parliamenteers* went backwards, and so from that day to this, his Majestie continueth Master of the field. 'Tis true, that in some places, as at *Farnham*, *Winchester*, & *Chichester*, they have prevailed since, but no considerable part of the Royall Army was there to make opposition; and I blush to tell you, how unworthily the Law of Armes was violated in all those places.

Pereg. Good Lord, how can the soules of those men that were in the Parliaments Army at *Keinton* Battell, dispense with the Oaths of Supremacie and Allegeance, besides the Protestation you speak of, they have taken to preserve the *Person*, honour, and prerogative of the King, when they thus actually band against his *Person*, and appear in battell with all the engines of hostilitie against him.

Paul. I would be loth to exchange consciences with them, and boggle so with God Almightie; but these men by a new kind of *Metaphysick*, have found out a way to abstract the *Person* of the King from his *Office*, to make his Soveraignitie a kind of *Platonick Idea* hovering in the aire, while they visibly attempt to assaile and destroy his Person (and *Progeny*) by small and great shot, and seek him out amongst his Life-Gard with fire, and sword; yet they give out, they

fight not only not *against* him, but for him, and that *their* army is more loyall unto him than his owne; who, they say, fights only for the name *King*, though they have his person *really* amongst them, commanding and directing: Thus they make *Him* a strange kind of *Amphibium*, they make in one instant a King and no King of the same *Individuum*; a power which the *Casuists* affirme God Almightie never assumed to himselfe, *to doe any thing that implyes a contradiction.*

Pere. Noble Sir, you make my heart to pant within me, by the Pathetick relation you have been pleas'd to make mee of these rufull times; But one thing seemes to mee to be no lesse then a miracle, how his Majestie hath beene able to subsist all this while, considering the infinite advantages the avers partie hath had of him; for they have all the tenable places and townes of strength, both by land and sea; They have the *Navis Regall*, they have all the Amunition and Armes of the Crowne, they have all the Imposts and Customs, Poundage and Tonnage (which they levie contrary to their former Protestation before the Bill be past'd) They have the Exchequer at their devotion, and all the Revenue of the King, Queene, and Prince, and lastly, they have the citie of *London*, which may be call'd a Magazin of money and men, where there is a ready supplie, and superfluitie of all things, that may feed, clothe, or make men gay to put them in heart and resolution: Truely considering all these advantages, with divers others on their side, and the disadvantages on the Kings, it turnes me into a lump of astonishment, how his Majestie could beare up all this while, and keep together so many Armies, and be still master of the Field.

Past. I confesse Sir, it is a just subject for wonderment, and wee must ascribe it principally to God Almightie, who is the Protector of his Anointed, for his hand hath manifestly appear'd in the conduct of his affaires, Hee hath beene the Pilot, who hath sate at the helme ever since this storme began, and will doubtlesse continue to steer his course till he waft him to safe harbour againe; Adde hereunto, that his Majestie for his owne part, hath beene wonderfully stirring, and indefatigable both for his bodie and minde; And what notable things H R Majestie hath *done*, and what she hath *suffered*, is fitter for a Chronicle, then such a simple *Discourse*.

Hereunto may bee added besides, that his Majestie hath three parts of foure of the Peeres, and Prime Gentrie of the Kingdome

firm

firm unto him, and they will venture hard, before they will come under a popular government and corporations, or let in *Knox* or *Calvin* to undermine this Church and State.

Pereg. Truely Sir, amongst other Countreyes, I extreamly long'd to see *England*, and I am no sooner come, but I am surfetted of her already, I doubt the old Prophecie touching this Iland is come now to be verified, That the *Churchman* was, the *Lawyer* is, and the *Souldier* shall be. I am afraid the *English* have seene their best dayes; for I finde a generall kinde of infatuation, a totall Eclipse of reason amongst most of them; and commonly *a generall infatuation precedes the perdition of a people*; like a fish, that putrifieth first in the head; They say abroad, *'Tis the Scots turne now to be a great nation.* Therefore I will trusse up my baggage and over againe, after I have enjoyed you some dayes, and received your commands.

Patr. Dear Sir, If you seriously resolve to crosse the Seas againe so soone, I may chance beare you company, for as you have since the short time of your sojourn here judiciously observed a national defection of reason in the people of this *Island*, which makes *her* so active in her own ruine; so by longer experience, & by infallible Symptomes I finde a strange kinde of *Vertigo* to have seized upon her, which I feare will turne to the falling sickneſſe, or such a frenzie, that will make her to dash out her owne braines; Nor are her miseries, I feare, come yet to the full; It is the method of the Almightie, when he pleases to punish a people, to begin with *roddes*, to goe on with *scourges*, and if they will not do, he hath *Scorpions* for them: Therefore, I will breathe any where sooner then here, for what securitie or contentment can one receive in that Countrey, where *Religion* and *Justice*, the two grand *Derique* Columnes which support every *State*, are fallen downe? which makes all conditions of men, all professions and trades to go here daylie to utter ruine. The *Churchman* grows every day more despicable, as if he had no propertie in any thing, nor is there any way left him to recover his Tithe, but by costly troublesome sutes. The *Civilian*, a brave learned profession, hath already made his last Will; And the *Common* Lawyers case is little better; The *Courtier* cannot get his Pension; The *Gentleman* cannot recover his rents, but either they are sequestred by a high hand of *unexampled* power, or else the poor tenant is so heavily assess'd or plundred, that he is disabled to pay them in; All kinde of *Comerce* both domestick and forrein visibly decayes, and falls more

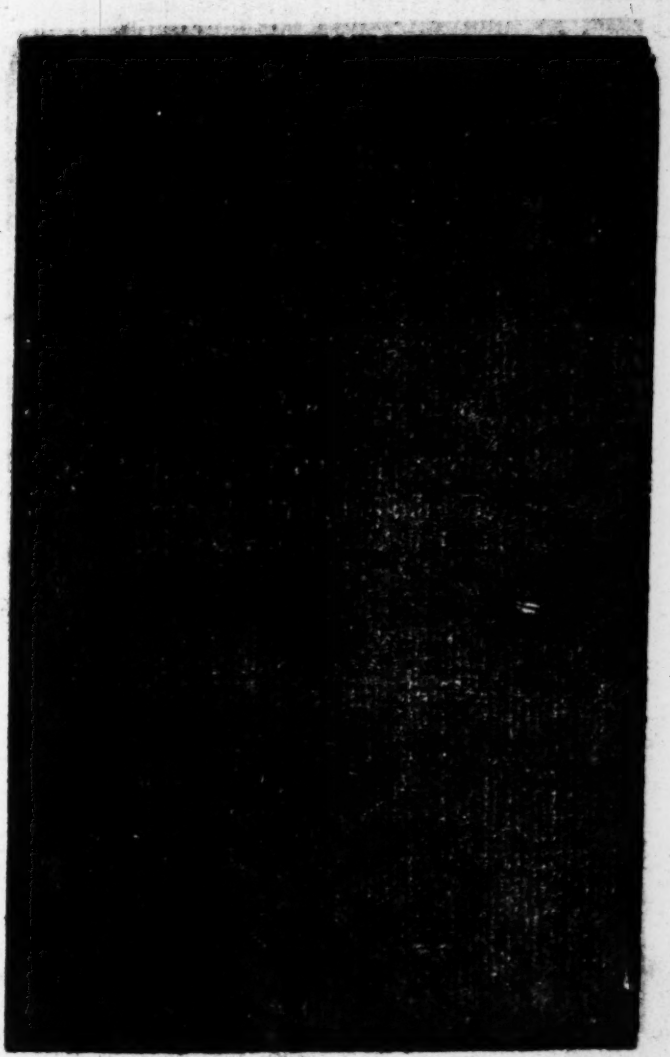
and more, into the hands of ſtrangers (to the no ſmall diſhonour of the wiſedome of this Nation) nor can the *Tradeſman* recover his debts, Parliamentary Protections continue ſtill in ſuch numbers, ſo that it is a greater priviledge now to be a footman to the meaneſt of the Lower Houſe, then to bee of the Kings bed-Chamber: *Prentiſes* run away from their maſters, and againſt their fathers intent turne ſouldiers, and for money, which is the ſoule of trade, I beleeve ſince the beginning of this Parliament, above one halfe of the treaſure of the Kingdome is either conveyed to other ſide of the Sea, or buried under ground, whence it muſt be new digg'd up againe. Moreover, all things are here growne *Arbitrary* (yet that *word* took off the Earle of *Straffords* head) *Religion, Law*, and *Allegeance* is growne *Arbitrary*; nor dares the *Iudge* upon the Tribunall (according to his oath) do juſtice, but he is over-awed by *Ordinance*, or els the leaſt intimation of the ſenſe of the lower Houſe is ſufficient to enjoyne him the contrary, ſo that now, more then ever, it may be ſaid here, —— *Terras Auſtrea reliquit.* —— *Peace* alſo hath rov'd up and downe this Iſland, and cannot get a place to lay her head on; ſhe hoped to have had entertainment in *York-ſhire*, by the agreement of the beſt Gentlemen in the Countrey; but an *Ordinance* of Parliament beat her out of doores; Then ſhe thought to reſt in *Cheſhire*, and by a ſolemne Covenant ſhe was promiſ'd to be preſerv'd there, the principall Agents of that Covenant having proteſted every one upon the word of a Gentleman, and as they did deſire to proſper, both themſelves, their tenants and friends, ſhould ſtrictly obſerve it; but the like *Ordinance* of Parliament battered downe that *Agreement*.

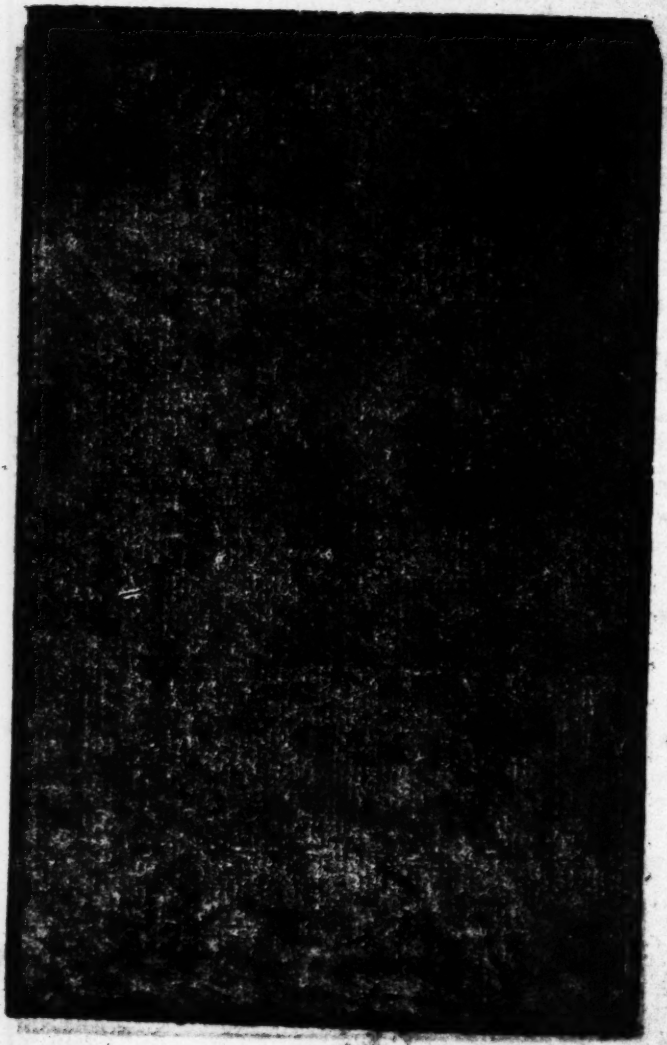
Then ſhe thought to take footing in the Weſt, and firſt in *Dorſet-ſhire*, then in *Cornwall* and *Devon-ſhire*, and by the holy tye of the bleſſed Sacrament, ſhe was promiſed to be preſerved there; but another Ordinance of Parliament is purſuing her, to diſpenſe with the Commiſſioners of the ſaid Agreement for their Oaths. Laſtly, his Majeſtie is mainly endevouring to bring her in againe thorow-out the whole Land; but the furious, phrenetique Schiſmatikes will have none of her; for as one of them (beſides a thouſand inſtances more) preach'd in one of the moſt populous Congregations about the Citie, *It were better that London ſtreets ran with blood, and that dead carkaſſes were piled up as high as the battlements of Pauls, than peace ſhould be now brought in.* And now that *Peace* is ſhut out, *Learning*

ning is upon point of delpaire, her Colledges are become Courts of Gard, and *Mars* lieth in *Mercuries* bed. *Honour* alſo, with *her Court*, lieth in the duſt; the *Cobler* may confront the *Knight*, the *Boore* the *Baron*, and there is no judiciall way of ſatisfaction; which makes *Monarchy* feare ſhe hath no long time of abode here. *Publike Faith* alſo, though ſhe had but newly ſet up for her ſelfe, is ſuddenly become Bankrupt, and how could ſhe chooſe? for more of the Kingdomes treaſure hath been ſpent within theſe thirty months, than was ſpent in foure-ſcore yeares before; but ſhe hopes to peece up her ſelfe againe, by the ruines of the Church; but let her take heed of that, for thoſe goods have been fatall to many thouſand families in this Kingdome: yet, ſhe thinks much, that thoſe publike ſums which were given to ſuppreſſe one rebellion (in *Ireland*) ſhould be employed to maintaine another rebellion (in *England.*) And laſtly, me thinks, I ſee *Religion* in torne ragged weeds, and with ſlubber'd eyes ſitting upon *Weeping-Croſſe*, and wringing her hands, to ſee her chiefeſt Temple (*Pauls Church*) where God Almightie was us'd to be ſerv'd conſtantly thrice a day, and was the Rendez-vouz, and as it were the Mother Church, ſtanding open to receive all commers and ſtrangers, to be now ſhut up, and made only a thorow-fare for Porters; to ſee thoſe ſcaffolds, the expence of ſo many thouſand pounds, to lye a rotting; to ſee her chiefeſt *lights* like to be extinguiſhed; to ſee her famous learned Divines dragg'd to priſon, and utterly depriv'd of the benefit of the Common Law, their inheritance: Me thinks, I ſay, I ſee *Religion* packing up, and preparing to leave this Iſland quite, crying out, that this is a Countrey fitter for *Atheiſts* than *Chriſtians* to live in, for God Almighty is here made the greateſt *Malignant*, in regard his Houſe is plunder'd more than any: There is no Court left to reforme hereſie, no Court to puniſh any Church Officer, & to make him attend his Cure, no Court to puniſh fornication, adulterie, or inceſt: Mee thinks I heare *Her* cry out againſt theſe her Grand *Reformers* (or *Refiners* rather) that they have put diviſion 'twixt all degrees of perſons. They have put diviſion 'twixt husband and wife, 'twixt mother and child: The ſon ſeeks his fathers bloud in open field, one brother ſeeks to cut the others throat; they have put diviſion 'twixt maſter and ſervant, 'twixt *Land-Lord* and *Tenant*; nay, they have a long time put a ſea of ſeparation 'twixt King and Queene; and they labour more and more to put diviſion 'twixt the head and the members, 'twixt his

Majeſtie and his politicall *Spruſe*, his *Kingdome*. And laſtly, they have plung'd one of the flouriſhingſt Kingdoms of *Europe* in a warre without end; for though a *Peace* may be plaiſter'd over for the time, I feare it will be but like a fire cover'd with aſhes, which will break out againe, as long as theſe fierie Schiſmatikes have any ſtrength in this Iſland, ſo that all the premiſſes conſidered, if *Turke* or *Tartar*, or all the infernall ſpirits and *Cacodamons* of hell had broken in amongſt us, they could not have done poore *England* more miſchiefe. Sir, I pray excuſe this homely imperfect relation; I have a thouſand things more to impart unto you when wee may breathe freer aire; for here we are come to that ſlaverie, that one is in danger to have his very thoughts plundred; Therefore if you pleaſe to accept of my company, I will over with you by Gods help, as ſoone as it may ſtand with your conveniency, but you muſt not diſcover me to be an *Engliſhman* abroad: for ſo I may bee geer'd at and kick'd in the ſtreets; I will go under another name, and am fix'd in this reſolution, never to breathe *Engliſh* aire againe, untill the *King* recovers his *Scepter*, and the *People* their *Senſes*.

FINIS.



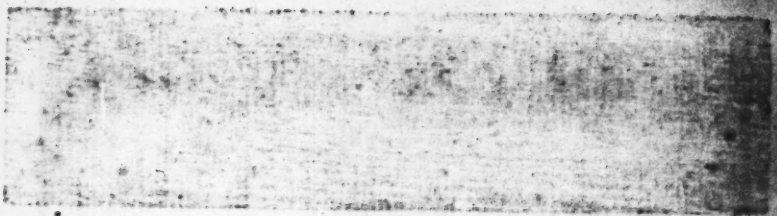


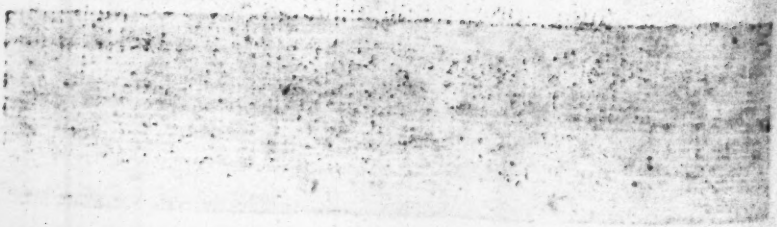
AN ELEGIE
ON THE MVCH
LAMENTED DEATH
OF THE
RIGHT HONOVRABLE SIR ARTHUR CHICHESTER Knight, Lo. Baron of Belfaſt, Lo. high Treaſurer of Ireland, one of the Lords of his Majeſties moſt Honourable Privie Counſell, and of the Counſell of War.

Honor ſequitur fugientem.

By ALEX. SPICER.

Aprill 12. Printed in the yeare of mourning. 1643.





An Elegie on the death of my *Lord Chicheſter.*

DEad? and before we heard him ſicke, incline
To draw his breath towards that vtmoſt line,
Which leads to earth? this moues me to enquire,
Why noble *Belfaſt* ſhould ſo ſoone expire.
T'was thus, death knew that ſuch a gallant pray
Could not be had vnles 'twere ſnatcht away:
And therefore ſtrucke him in a deadly hower,
Beyond recouerie by Phyſitians power.
But we are bound to fame which keepes aliue
This Noble-man, whom death would not repriue.
Dead? with ſad throbs my fainting ſpirits trippe
In ſorrowes maze, and by my mournefull lippe.

My



My teares make way to tell my heart 'tis ſo,
And leaue deepe dints, like furrowes, as they go.
The twines of all my hopes are riuell'd: and
Like to ſome pinnace in no hope to land
At any port of ſafetie, altogether
I lye expoſed vnto wracke of weather.
The *point* I aim'd at was vntimely loſt
Not in March Winds, but Februaries froſt:
Noble *Belfaſt*, Ile hugge thine honoured worth,
That in the warmth of it may iſſue forth
Formes of perfection; to expreſſe thy beautie:
Or if I faile in that, my humble dutie
Shall kneele in publike to pin on a Verſe
With trembling fingers on thy ſable Herſe,

Which





Which muſt be arched high, to ſtand aboue
That Lord who filled all the world with loue.
My muſe ſhall haue in charge to write of him,
As a noble branch of an ennobled ſtemme.
From *Chicheſters* diſcent he tooke his name,
And in exchange of it, return'd ſuch fame
By his braue deeds, as to that race ſhall be
A radiant ſplendor for eternitie:
For fame ſhall write this Adage, *Let it laſt*
Like the ſweet memorie of my Lord Belfaſt.
When once the time of childhood did begin
To ſtep aſide, that youth might enter enter in,
He went to *Oxford*, that the liberall Arts
Might be ennamel to his natiue parts.





* He was a Captaine of the ſhip called the Victorie, vnder the command of the Lo. *Sheffield*, employed againſt the Spaniſh Inuaſion, *Anno* 1587, & 88.

Faire education with good parentage
Made all his vertues walke in equipage,
That they who knew him young, preſag'd his ſcope
Was euer bending to that Cape of Hope
Where Honour rides *; For after he had ſeene
The *Muſes*, he return'd to ſerue his Queene

Afterwards he was Captaine and Commander in the Portugall voyage of 200. foot, in the Regiment of the Generall ſir *Fra. Drake*, 88. and 89.

He went with ſir *Fra. Drake* to the Weſt Indies, where he was Captain of a Companie of foot, and Lieutenant Colonell of a Regiment. And in Porterico he ſet fire of the Admirall of the Spaniſh Frigats, 95. & 96.

After their return from that voyage, he was employed in France, being Captain and Lieutenant Colonel of a regiment with ſir *Th. Baskervile*, 96

After his returne out of France, he was employed into Ireland with the Earle of Eſſex, &c.

With





With armes of valour, the report of them
May be a *Chronicle*: for so large a theame
Requires a booke in *Folio*, not one leafe,
To shew the homage due to *Iosephs Sheafe*.
All bow'd to his, and no worth finds extent
Beyond the bounds of his, whom I lament.
Graue, braue, sure, pure, and like a heauenly star,
In peace, war, speech, and life, was *Chicheſter*.
Renowmed Lord, whose noble acts yeeld matter
For me to praise, and yet abhor to flatter.
Besides the seuerall voyages which he made
Against the Spanish foe, which would inuade
Our Brittish coast: the ciuill warres of France
Drew forth our English *Scipio* to aduance

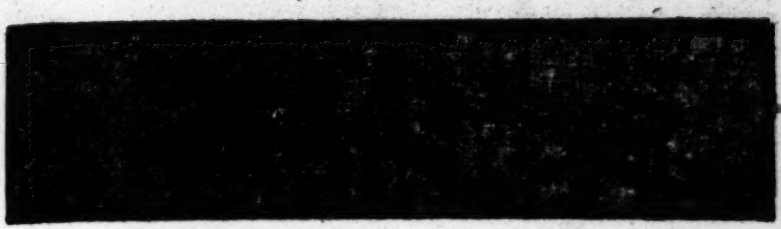




His colours there, which he displaid, and wonne
Honourable knighthood, when the fight was done.
Henrie the 4. of France in gracefull manner,
Vpon desert confer'd this warlike honour.
And fame imprints this Character on his shield,
Knighted by *Burbon*, in the open field.
Desert neglected, droopes; encourag'd, beares
Its motions well, as the well ordered Spheares.
Our minds proue then, best actiue, when we know
Our plants are set where they are like to grow.
The home-bred flames of France extinct, our owne
Portend a hot combustion by *Tyrone*
A Traitor, who like a Tyger gnawes
The wombe which bare him, with his bloudy pawes.

The





The Queene beſtow'd ſome fauours, and he thought,
Had ſhe done more, ſ'had done but what ſhe ought.
Through the perſpectiue of his fantaſie,
He dream'd he ſaw his vertues grow ſo hie;
That, part of *Vlſter*, for the great *Omale*,
Was not ſo fit, as was a common-weale.
So, by ambitious proiects, look't for gales
Which might fill full, and yet not rent his ſailes.
Among the valiant chieftaines which were ſent
To ſtop the current of his proud intent,
Came *Chicheſter*, whoſe acts did carrie ſenſe,
And weight of honour with experience.
His colours flew with ſuch auſpitious fate,
As if that faire *Bellona* there had ſate





With wreathes of gold to make a crowne for him,
Who harboured prowes in each manfull limbe:
And made him after his victorious triall,
The Sergeant Maior of the armie royall.
The Lord *Mountioy*, Lord deputie of that realme,
Who ſate as Pilot in that dangerous healme,
Wrot to the Lords in England his opinion,
Touching the ſafetie of that ſicke dominion.
Becauſe experience taught him oft to learne,
That boggs and faſtnes made the Iriſh kerne
To neſtle in the North, he did propound,
That ſome one man whoſe iudgement was profound
And valour matchles, might haue forces readie
To curbe the rebells at the firſt, if headie

Attempts





Attempts ſhould moue them to an inſurrection,
Or draw them (as they ſpeake) to go in action:
For this imployment (ſo records affirme,
And il'e deliuer it in it's proper terme)
Sir *Arthur Chicheſter is the fitteſt man*,
(Saies he) *in England or in Ireland*, can
Fame be more copious in her bountie: then
To praiſe his worth aboue a world of men?
That campe had many worthies who ſuruiue,
And liue to ſee their reputation thriue.
Yet all with famous *Mountioy*, doe agree
To write in that of *Chicheſter*, *this is he:*
But now they write *he was*, from whence abound
Our flouds of griefe like Spring-tides to ſurround,

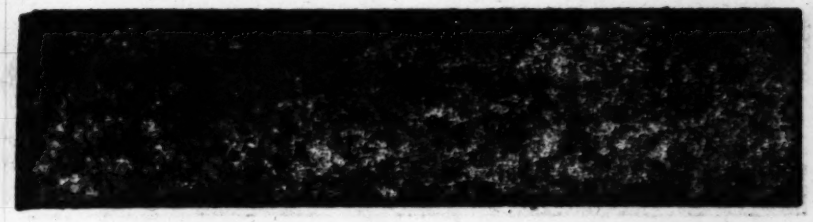
Tyrone



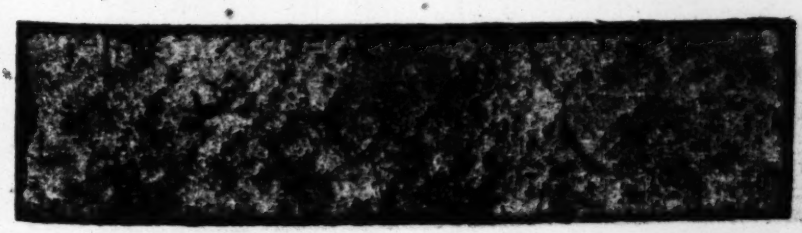


Tyrone himſelfe, whoſe lewd affections ſtood
To croſſe, with malice, the increaſe of good:
Who lay in wait with vnappeaſed ſpleene,
In ſecret ambuſhments, to wrecke his teene
On carefull *Chicheſter*, did proteſt, ſo many
Parts of a Souldier were in him, that any,
Who leade in warlike marches, could not be
More iuſt, more valiant, nor more wiſe then he.
Thoſe flames of good deſert muſt ſparkle hie,
Whoſe brightnes is approu'd by enmitie.
Great *Brittains* Monarch read his true *Eſſay*,
In a faire copy, for a beaten way
Was made by Fame, which in the *Preſence* told
The King in earneſt, Ireland did hold
Such faire eſteeme of *Chicheſter*, that he might
Safely preferre him to maintaine his right





In that adioyning and vnciuill Nation,
The King thinkes on it and approues the motion.
The Poſt took leaue, & brought backe certain word,
An honoured Gentleman ſhould receiue the Sword.
Fame thou art ſodaine, and maiſt erre; in this
Ile take my oath thou neuer wentſt amiſſe.
Almoſt twelue yeares in ſuch a gouernment?
If ages paſt can ſhew a preſident,
I am deceiu'd: ſuch rules of equity
Were drawne forth by his hand, as piety
Gaue order for: That learning which was poore,
Found meanes to helpe it ſelfe out of his ſtore.
Vertue did meet with Honour: and Religion
With Wiſdome, it with Bounty: all in *one*,

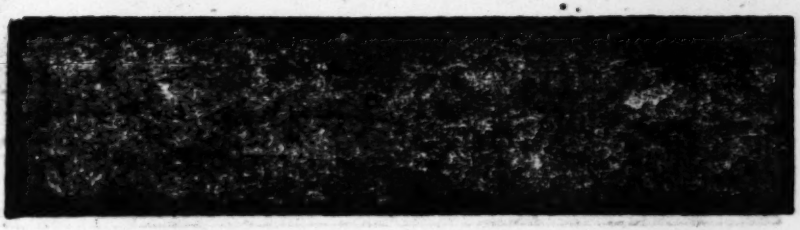




Valour reioyc'd to find a ſure protection,
Vpon the word of his braue inclination,
Which ſet an edge on Courage, when it found,
A gracious hand to beare it from the ground.
He lou'd both Arts and Armes: iuſt ſuch another
As *Pembrokes* Vncle, or as *Leiceſters* Brother.
A *Sydney*, a *Chicheſter*, and that's as much,
As to write in plaine Engliſh, a *None ſuch*:
For in good ſooth neuer before or ſince,
Could a Vice-roy doe more honour to his Prince.
The people praid, *Lord if it be thy will,*
Let this Lord be Lord Deputy with vs ſtill.
I ſeeke not to detract, *Boetius* ſaies,
Good is diffuſiue and hath ample praiſe,

To

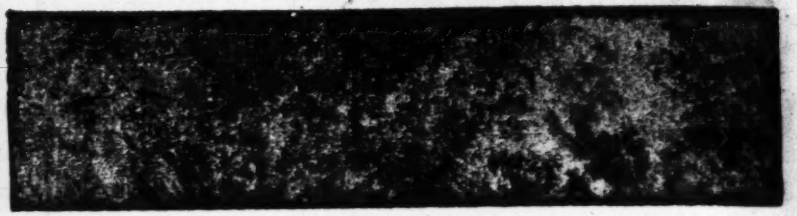




To giue this man his due, and yet retaine
Good ſtore for others, when it giues againe.
One writes, the Deputies of that Kingdome are
Like Aple-trees, and if their fruit be faire,
The Cudgels then muſt flye: T'was ſo with him,
For ſome Informers, whoſe aſpect was dimme,
Who ſee no right, nor can diſcerne religion,
Vnleſſe i'th habite of their ſuperſtition,
Tax him of much iniuſtice, by a rabble
Of falſe ſuggeſtions at the Councell table.
But Royal *Salomon* did obſerue the cauſe,
And found 'twas not his Deputy, but his Lawes
Were call'd in queſtion: therefore daign'd to giue,
Words which might make a dying man to liue.

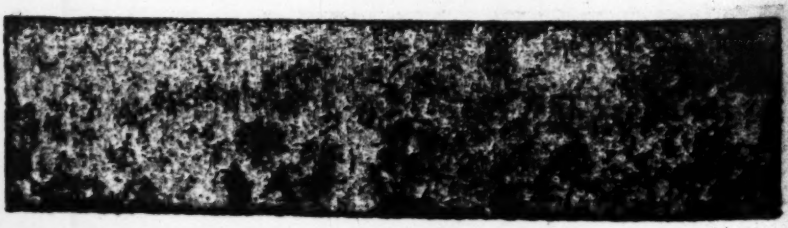
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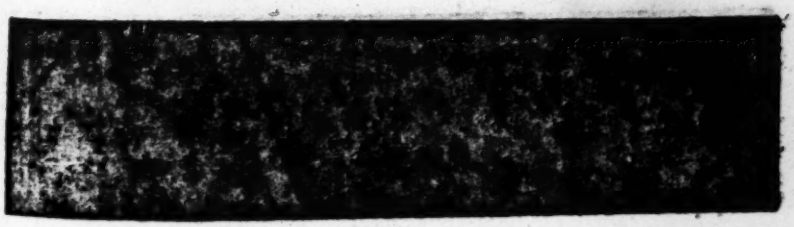
This man is cleere, vpon examination,
I finde that all's an vniuſt accuſation,
With other Princely ſpeeches which tranſcend,
Nor can they, as they ought, by me be pen'd:
When *innocence*, his trueſt *aduocate*,
Made replication to the Plaintiffes hate;
And that the Agents for their falſe report,
Should vndergoe the Cenſure of that Court;
His meekeneſſe followed and beſought the King
To pardon his accuſers, who did bring
Their owne diſgrace, not his: a rare example,
In theſe malitious times, inimitable.
They ſought his ruine, he their good: we ſee
The leſſon kept, Chriſt taught him, *learne of mee*.

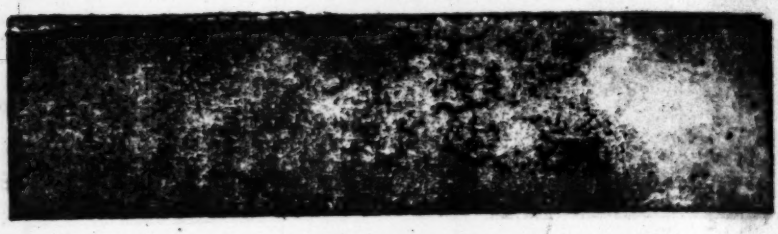
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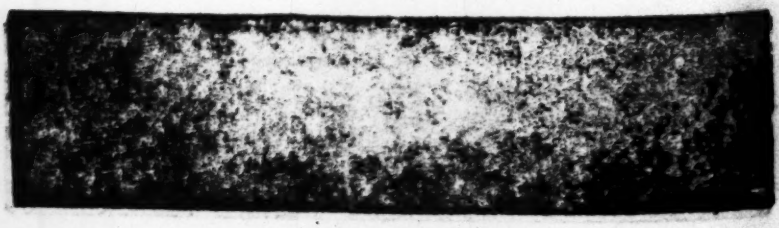
When the Kings pleaſure order'd his remoue
From that high place, the State with generall loue,
Bade him farewell, that euery acclamation,
Seem'd a diſcreet and ſtudious Oration
To ſpeake in order of thoſe noble parts,
Which were the Loadſtone of the Iriſh hearts.
His credit had iuſt intereſt to aſſume,
Ioſiahs bleſſing, as a *ſweet perfume*,
Which being odoriferous in ſent,
Fills all the ſtanders by with much content.
His name ſounds iuſt as when one ſweetly ſings,
To tunefull muſicke on harmonious ſtrings.
No praiſe, but whats exact, can fit his ſpirit,
Whoſe faire compoſure did conſiſt of merit.





In theſe daies Vertues lodge apart, but he
Prepar'd one lodging where they all might be:
I meane, his pious and couragious breſt,
Where all the Graces built their common neſt.
His naturall gifts had tenures on condition
To yeeld to Grace: for his good diſpoſition
Held it vnequall in it's wiſe *Idea*,
Faire *Rachel* ſhould ſubmit to bleare-ey'd *Leah*.
Cheere vp my Muſe, and flye aloft to raiſe,
A laſting Colume by thy towring Laies.
Inſcribe vpon it, *Chicheſter*: for that word
Is a large Tombe of goodneſſe; a Record
Of honour, wit, experience, valour, worth,
And Time's the Filizer to produce it forth.

It





It ſignifies a *Captaine* or a *Knight*,
A *Sarjeant Major* when the Armies fight,
A princely *Vice-roy*, a Lord *Treaſurer*,
Or elſe the Germane Lord *Embaſſadour*,
In England a great States-man: and to end,
Truths Champion, Arts encourager, Valours friend,
All which employments doe preſent a taſt
Of ſeuerall honours in my Lord *Belfaſt*,
Whoſe happy *Genius* being put in action,
Drew forth the view of publike admiration.
One night, not long ſince, in the skie was ſhowne,
A *Star* depending on the forked *Moone*:
But now the *Moone* waites on the glorious *Starre*,
Whoſe brightnes doth ſurpaſſe the Moon-ſhine far.

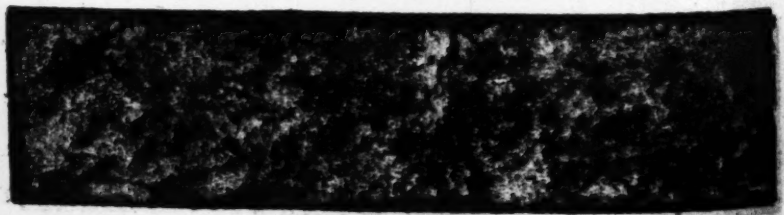
Honour.





Honour and Life, like to the *Moone*, haue waines,
Chriſt is the morning ſtarre: in piercing paines
Of death, this Lord diſdain'd the *Moones* reſpect,
For the felicity of the *Starres* elect:
He did confeſſe, like that Diuine S. *Paul*,
Chriſt was his gaine, his hope, his life, his all.
His Tongue was tipt with golden ſentences,
Which recollect the Soule, when her offences
Haue made her thoughts vnſteaddy, that ſhee ſtands
Giddy, like the foundation on the ſands,
Vntill that Word of God afford a light,
To put the Soule in a more hopefull plight.
The goodly ſtructures which were framed by
The curious platformes of his induſtry,

In





In earthly things, he did conclude were winde,
And subiect to corruption: that his minde,
Empty of her owne good, might mount vp higher,
Whither a Christian ought for to aspire.
The Angels were on wing, to beare away
His soule, and yet he argues, their delay
To be o're long; lamenting his aboad
Was yet on earth, diuided from his God.
Each faculty of his soule striu'd which should be
Best learned in the schoole of piety.
Zeale mou'd as liuely in those christian straines,
As blood enclosed in the narrow veines.
To see him dye, was dolour: thus to dye,
Rauish't the Mourners with alacrity,
Because they saw, he went a glorious Guest,
At Supper-time, vnto the *Mariage feast*.





Thus he expir'd; nor could a humane Creature,
With more content discharge a debt to Nature.
England laments: and where his body goes,
That Land is drowned with a Sea of woes.
Would I might liue here still, the Irish Shores,
Will be as gloomy as the tawny Moores:
Their blacke-dide countenance will misinforme
The skillfull Pilot: and as in a storme,
Confusion will succeed; for beds of sand,
Will moue the waues to driue them toward land,
That they may vie their multitudes with *All*,
Who shed a teare at his sad Funerall.
Tis well *Knockfergus* stands vpon a rocke,
For otherwise the fierce impetuous shocke
Of dismall out-cries when the Corpes come thither,
Will make the Fort, and Wall, and houses shiuer,

Or





Or crumble into duſt, like *Iericho*,
When *Ioſuahs Rams hornes* were obſerv'd to blow.
Yea the whole Realme will make a dolefull cry,
To make an Earth-quake for his *Elegie*.
The ſwift wind will be reaſty, as afraid
To waft the noiſe, leſt all the land be made
Subiect to ruine, in aſtoniſhment,
With much bewailing this dire accident.
Ioy-mount can be no mount of ioy, but moane,
Like to the Turtle when her mate is gone.
The Drums and Fifes clad in their mourning ſuite,
Will ſound, as if his death had made them mute.
The aire will be all blacke, and like a Fuller,
Dye the light Banners in a ſable colour.
The buriall muſt be wet, ſith no eye's dry,
I'th ſwelling deluge of this miſery.

The name of his houſe at Knockforgus.

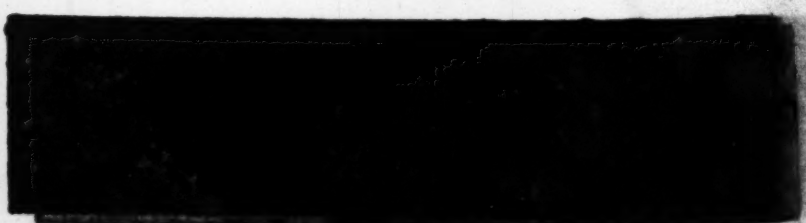






Among the preſſe, my *Muſe* deſireth roome,
To ſpeake one word to him, who makes the Tombe:
Be ſure to cut his Eare *indifferent*; and
A golden Pen in his laborious hand.
Shew forth his eyes with ſuch reſplendent light,
As one who ſtill retaines his wonted ſight.
As for his Robes of Parliament, let them be
Put on with ſuch aduice, that we may ſee
His Sword, and know a Souldier: on his Armes
Write this; *The Bucklers to defend from harmes*
His Prince and Countrey. And beneath his head
A Pillow, as if he were gone to bed.
Thou maiſt limme Honour, ſpeaking: *This is he,*
Whoſe braue exploits hath thus deſerued me.
Let it not be, as if he fought for her,
For that will wrong the King, who did prefer

His





His Deputy, of himselfe, and gaue th' impresse,
Ile honour him, who sought for nothing lesse. *Honor sequitur fugientem.*
Make his Tombe wide and high, to imitate
The copious circle of his ample fate.
If in thy fabricke thou dost want a stone,
Sith griefe hath made me *Niobe*, Ile be *one*.
I wish this happinesse to his Heire, *Inherit*;
Like to Elisha, this Eliahs spirit:
For that's a stately impe of Fame, by which
More honour is, then is, by being rich.
Lord, What is man? when such a man as he,
Whose parts excelled in the high'st degree,
Dies by a *Plurisie*, a corrupted tumour,
Proceeding from a bad vnhealthfull humour.
How ought we then, who are but Atoms small,
And in respect of him, are not at all,

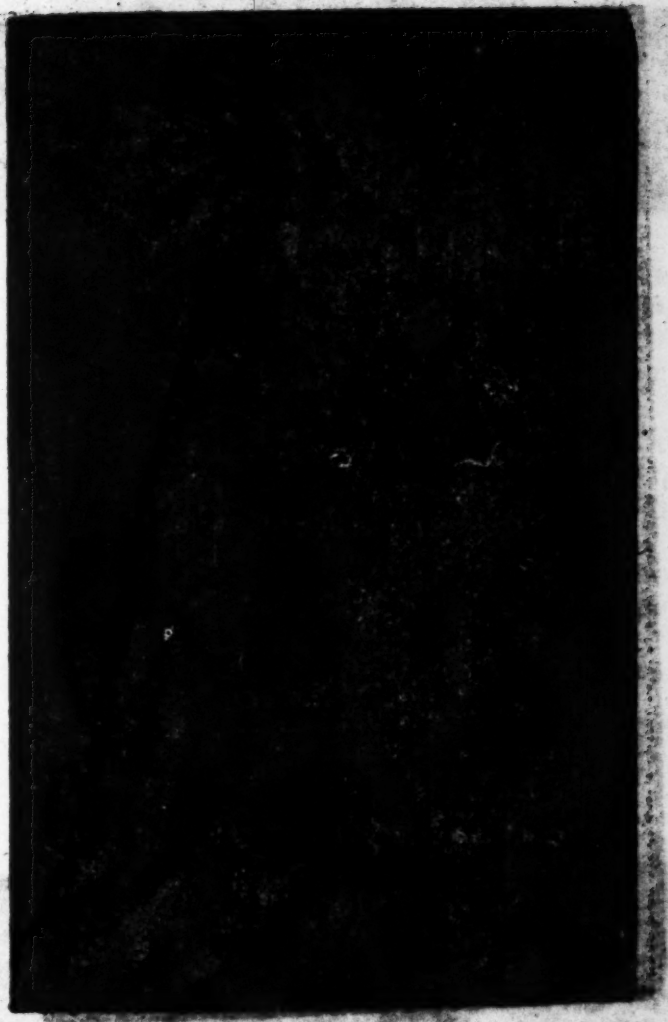




To know our bodies but an houſe of earth,
And thinke on God before the ſoule goes forth?
His laſt to me was this; *Much thankes, Good night.*
May my beſt ſeruice ſtudy to requite
His noble complement: For it I returne,
Millions of teares on his bewailed Vrne.
And fith, the bed he ſleepes on, is his Biere,
Ile bid, *Good night*, and draw the Curtaines here.

FINIS.





[redacted]

K. PP. Lords Speech Papers from Parl.

12

A Number 40

CONTINVATION

Of certain Speciall and Remarkable passages informed to both Houses of PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 6. of Aprill, till Thursday the 13. of Aprill 1643.

Containing these particulars, viz.

1. A Certaine and true relation of a most horrid conspiracy plotted by Collonell Hastings against the Lord Grayes forces in the Towne of Leicester for the betraying of the Town much after the maner of the betraying of Bristol.
2. A true relation of the Examination of the said conspiracy, the cheife Actors names, and the proceedings of a Councell of Warre upon it, and the whole matter confirmed by a Letter to the Lord Generall.
3. Of Collonell Hastings robbing the Yorkshire and Westmerland Carriers of at least 30. Packes of Cloth and all their horses in Leicestershire.
4. A true relation of the last news from Yorkeshire of the advance of the Popish Army, and what skirmishes have for Certaine beene betwixt them and the Lord Fairfax forces.
5. A true relation of the base revoult of Captaine Browne Bushell to the Popish army after hee had possessed himselfe of Scarborough Castle for the Parliament.
6. A more perticular relation of the news from Brumingham, then hath beene as yet informed, and the hurts the Earle of Denby, and Lord Digby received there, whereof one if not both is since dead.
7. A true relation of more Letters from Lancashire by which the great overt hr owiven to the Earl of Derby in the taking of Wiggon & Warrington is fully confirmed.
8. A confutation of a late false report of the death of Sir Iohn Gell and of his prosperous proceedings in Derbyshire; and his taken the Earle of Dainscourt prisoner.
9. A true relation of news from Warwickshire and Killingworth Castle which was intended to be betrayed to the Cavaliers.
10. An exact accompt of the proceedings of the Treaty at Oxford, with his Majesties last Message, and the Parliaments answere.
11. A true and exact relation of the late brave successes of Sir William Waller in Glouc ester, Worcester, Hereford, Monmouthshire and Ragland Castle in Wales.
12. A true relation of another Message from his Majesty on Tuesday and the Parliaments answere thereunto.
13. Certaine news from the Lord Generals army of the provision that is made there for their advance.

Aprill. 13. Printed for E. Leach, and Francis Coles in the

A CONTINVATION OF Certaine Speciall and Remarkable passages informed to both Houses of Parliament, and otherwise from divers parts of this Kingdome.

From Thursday the 6. of April, till Thursday the 13. of Aprill 1643.

BY letters from Leicester it is certified, that there hath lately beene a most horrid conspiracy against the Towne, little inferiour to that at Bristoll, if not full as great. And that Colonell Hastings who was conceived to be killed at Stafford, was preserved to be the Patron of this mischeife, who having brought his forces into that County, quartered them about Lowghborrow and Mount Sorrell within 8. or 9. miles of Leicester, and pillaged and spoiled all the well affected thereabouts, and to testifie his obedience to his Majesties late Proclamation that his Subjects should not be robbed of their goods but have free passage by all his Majesties forces, he lately plundered or rather robbed one of the Yorkshire Carriers, and a Carrier for Westmerland of above 30. Packs of cloth and as many horses comming up to London, but this by the manner of the conspiracy is thus informed, the Towne of Leicester being possessed by the Lord Grayes forces, and preparation made to fortifie the same aswell for their owne defence, as for the benefit of the whole County for a place of retire, which Colonell Hastings much envying at, conceiving the disadvantage and

that all his hopes of gaining Leicester would be now lost and consequently; that, that once strongly fortified there would be little byding for him in any part of the County, set all his Engines on work to try, if what he could not effect by force, he might by pollicy or rather treachery, and to that end plotted by his letters with some of the Malignants in the Towne to betray it, which should have beene brought to passe after this manner.

The one end of the Town by the meanes of one Anthony Cooper a cheife actor in the conspiracie should have been set on fire in the evening tyde the occasion of which fire drawing the forces to that end to quench it, Colonel Hastings should have had notice to enter the other end and surprise the Towne at unawares, which might have been effected with much ease the Towne being an open Towne and no Walls nor Workes raised, to defend it, but God who is the best defence to a Citie and the onely safety of his people, brought to nought the enterprise and preserved the Towne from the cruell Cut-throats that had intended their ruine, and by the meanes of intercepting one letter which was to have given notice of the hower when Colonell Hastings was to fall on, the said plot was discovered, and wholy sifted out of the said Cooper by a stratagem, yet so farr their treachery prevailed that one house in the Towne was sett on fire before preperation could bee made, but Colonell Hastings wanting the watch word durst not fall on, whereby the Towne by Gods great mercy was preserved, and the said Cooper being since further examined upon oath confessed the whole matter but all the conspiratours in the businesse, are not as yet discovered but the matter is in strict examination by a councell of Warr, and sentance of death passed against Cooper, but the Execution forborne untill such time as they shall receive a Comission from the Lord Generall for the executing of Marshall Law, which they have sent for with all speed, In the meane time the fortifications about Leicester goe on with more forwardnesse then before both old and yong putting to their hands alwell as men, and go out daily 2. or 300. at a time to raise the workes.

Much talke hath lately been in and about London of a great overthrow given to the Lord Fairfax forces in Yorkshire which is

reported to be so great that the Lord Fairfax was forced to fly for his life, but by letters from Yorkshire this weeek from very good hands the certaine truth appeares to be no other but thus, about 5. or 600. of the Club upon their summons to meet the Lord fairfax at Leeds, were set upon by Colonell Goring. with twelve Troope of horse, and although they wanted Armes and scarce a 100. Musquets amongst them all besides Clubbs and staves and such rustick weapons they held out in fight above two houres, with the losse of not above a 100. men how ever former reports have increased the number and about 300. taken Prisoners whom Colonel Goring as a Trophy of honour carried to the Queen, who it is said is now advanced as farr as Doncaster, but the Malevolents say as farr as Grantham, which is much unlikely.

The news of Scarborough Castle is thus informed Captaine Browne Bushel to get his enlargment at Hull profest fidelitie to the Parliament but did dissemble with Sir Iohn Hotham for when notwithstanding upon his coming to the Castle he made himselfe sole Master of it, and might have kept it dispight of al opposition for the Parliament, he treacherously revoulted to the Popish Army, and hath received a Commission (pretended from the King) to keepe it against the Parliament.

Letters from Brumingham on Tuesday last, doe perticulerize some passages concerning the taking of the Towne by Prince Rupert more then hath beene as yet informed viz. That though the forces in the Towne were very inconsiderable in comparison of his, hee got no advantage upon them, till he set fire on the Towne but they bravely resisted his assaults and forced him back with losse.

2. That the Earle of Denbigh had his deaths wound and is since dead, and that the Lord Digby was sorely hurt, and hardly believed to be now living.

3. That there was 80. dwelling houses set on fire by the bloody cavaliers, and afterwards the Towne most cruelly plundred, yet the greatest losse was the Malignants, for by good providence a great part of the others goods was before caried to Coventry.

More letters from Lancashire confirm es the taking of Wiggon

from

from the Earle of Derby by Sir Iohn Seaton and the Manchester forces, and that they tooke there 800. Prisoners, a1000. Armes, besides other Amunition mony and goods of the Papists, to the value of 20000. pound.

And that after the taking of Wiggon they went to Warrington, where the Earle of Derby with his most considerable forces then lay, & after a very feirce assault and hott skirmishing on both sides they forced their entrance into the Towne and drove the enemy into the Church, against which they have made some battery, but wanted Ordnance for the present to force it, but make no doubt to be Master of it suddainly and put an end to the Lancashire distractions, if the Earl of Derby be there as is supposed, how ever the Malevolents in London do strongly affirme that the Earle of Derby hath againe taken Wiggon from the Parliaments forces, which is not onely altogether improbable but a meare falsity.

About the beginning of this weeke the newes was very hot about London that Sir Iohn Gell had received a great overthrow in Derbyshire, himselfe slaine, and Sir William Brereton taken prisoner, but the tydings since is turned the contrary way and the certaine truth affirmed thus, that Sir Iohn having notice that the Earle of Daincourt began to appeare with his forces in Derbyshire and to disturbe the peace of the County made speed after him, killed 4. or 6 of his men, and tooke the Earle himselfe prisoner and all his Armes and 4000. pound in money, and hath caried him to Derby.

From Warwickshire it is certified that by a letter found about the Earle of Northampton comming from Prince Rupert it was signified that Captaine Ingram Governour of Killingworth Castle in that County for King and Parliament was ready to betray it against the Parliament if any of the Kings forces should appeare before it, where upon the Coventry forces for more security have seized on the said Castle and taken Captaine Ingram and sent him up to the Parliament to answere to such things as shall be objected against him, and that another may be intrusted with the Castle whom they shall better confide in.

A short touch of the proceedings of the Treaty at Oxford will

not be amisse. On Saterday last his Majesty sent another Message to the houses full of bitter and invective language against the Parliament, requiring them that his ships Forts and Castles may be forthwith delivered into such hands as his Majesty shall apoint whom he and the whole Kingdome may confide in but there is no particular notice whom those persons are, which in effect is noe more then was at first demanded, onely thus much is added that if those persons who shall be therewith intrusted, shall in any wise abuse their trust they shall be proceeded against according to the knowne lawes of the Land, but if any of the evill party shall happen to be once intrusted with the Forts Ships or Castles &c. how hard it will be to bring the said persons to condigne punishment according to the knowne Lawes let any indifferent man Iudge, and whether the Parliament have not then good cause aswell for the safety of his Majesties owne person the Parliament and whole Kingdome to see that the Ships, Forts, and Castles be intrusted in the hands of such persons as they shall not onely know their names, but be assured of their fidelitie to his Majesty, Parliament, and whole Kingdome, and to use their utmost care and dilligence therein.

The distraction of these times having brought things to that passe that men make no scruple on both sides to revolt, & betray their trust, as might be instanced in at least a 1000. perticulers, but Colonell Goring at Portsmouth Sir Hugh Chomley and Captaine Brown Bushell at Scarborough may be sufficient presidents.

The houses upon consideration of the said Message agreed upon an Answeare which was returned by Sir Peter Killigrew on Sunday morning last to this effect, that they are altogether unsatisfied with his Majesties answere to the two first Propositions and desire it may be more positively returned, and that because the matter may have more serious debate at Oxford, they have agreed that the Treaty upon the two said Propositions may be continued until Friday next, the whol twentie dayes at first propounded for all the Propositions being then expended upon the two first, and if in that time his Majesties positive answere cannot be procured the Treaty is to breake of, and the Committe returne to the Parliament.

The prosperous proceedings of Sir William Waller, in and about Wales, is next to be informed, and by the way I must tell you what is reported by some who unlesse the Divell himselfe had assisted their lying humors could never have invented so many ridiculoule phanfies as within this weeke they have done. They say now that Sir Willam Waller having seized upon a few unarmed men in Glouceſterſhire, went towards Ragland Caſtle, but was bravely purſued by Prince Morris, who with the ayd of the Lord Grandiſon and ſome others ſett upon him, Routed his forces, the Lord Grandiſon ſingly encountring with Sir William wounded him ſorely and forced him to flight over the River. But the ground of this report is (as I conceive) cheifly occaſioned to ſalve upp the buſines, of Sir William Wallers taking the three Troopes of horſe Compleatly Armed from Prince Morris in Glouceſterſhire, to regaine which, Prince Morris ſeemed to purſue him but made not haſt enough to overtake him, and his brother Prince Rupert it was conceived alſo went along but it is ſince enformed he ſtayed about Litchfeild, and is joyned with Colonell Haſtings upon what deſign is not Certaine, but Sir William purſued his deſigne without the leaſt oppoſition and went from Roſſe to Monmouth, entred the town and ſeized upon great ſtore of rich prize of the Papiſts there, that done he marched into Herefordſhire diſarmed divers Maligants, ſeized their horſes and increaſed his forces, and purſued the like courſe in ſome parts of Worceſterſhire, and came to Shipton but ſtayed there untill ſuch time as he ſent to Briſtoll for twenty barrells of Powder Match and ſhot, which were to be with him by Saterday laſt, and then he intended to regaine Ragland Caſtle, and purſue the Marquis of Worceſter and Lord Herbert, who are fled to Cardiffe, whether all the cheife Papiſt in Glamorgan, and Monmouthſhire are alſo gone but left a ſtrong Garriſon at Ragland Caſtle.

There came an other Meſſage from his Majeſty to the Parliament on Tueſday laſt in anſwere to their laſt, the ſumme whereof in ſhort is that ſince the Treaty cannot come to any period in ſo ſhort a time as is preſcribed viz. by Friday next, the Parliament will not condiſcend to his Majeſties deſires for the ſurrendring of the

Forts Ships &c. It is desired that the Treaty may be continued for some time longer viz. for twentie dayes more.

But the Parliament considering what delayes hath hither to been made, and that the twentie dayes at first desired for the whole Treaty is spent upon the two first Propositions and nothing don they have good cause to beleive there is nothing intended on the part of the Cavaliers but delayes to gaine time for their owne ends, and therefore voted as before, that if his Majesties positive answere to the two first Propositions shall not be obtained before Friday the Treaty shall dissolve.

And order is given to the Lord Generall to advance, and to take all advantages against the Cavaliers according to his former Commission, who hath accordingly prepared things in a readinesse for his March, and summoned the Country about Winsor to bring in their horses and Carts to carry away the luggage and assist the remove of his Army, so that it is very lybeleived if God in his mercy send not an happy agreement upon the Treaty before Friday they will be in Action suddainly.

FINIS.

K.t.
13

England Parliament

A DECLARATION OR ORDINANCE Of the Lords and Commons Assembled in Parliament,

That the Committee for the *Militia* of *London* shal have full power and authority to raise new Regiments of Voluntiers aswell within the said City and Liberties as without; and them to Traine, and put in readinesse, for the suppression of all rebellions, insurrections, and invasions, that may happen within the said City, and parts adjacent, and for the safe guarding thereof.

For which, the persons so imployed shall be saved harmlesse by the power of Parliament, and their service taken as acceptable testimonies of their reall intentions for the good and safety of the Common-wealth in these times of imminent danger.

Die Mercurii, 12 April. 1643.

ORdered by the Lords and Commons Assembled in Parliament, that this Ordinance or Declaration shall be forthwith printed and published.

Io. Browne Cler. Parliamentorum.

LONDON,
Printed for *Iohn Wright* in the Old-baily,
April 13. 1642.

Die Mercurii, 12 April. 1643.

AN

Ordinance or Declaration

of the Lords and Commons in Parliament Aſſembled.

THat the Committee for the Militia of *London*, for the better ſecuring and ſafety thereof, the Parliament, and parts adjacent, ſhall have full Power and Authority, by themſelves and ſuch as ſhal be by them entruſted to raiſe

Regiments of Voluntiers, as well within the City and Liberties, as without, in the Parishes mentioned in the weekely Bill, for defence of the City, Parliament, and those places, as they shall see cause; And that the same new Forces shall be within the Regiment and Command of the said Militia.



Whereas for better defence and safeguard of the City of London, whereon the safety and welbeing of this present Parliament, and therein of our Religion, Lawes, and Liberties, doe so much depend, divers well affected persons by approbation of the Committee for the Militia there, have with great care and industry, as well within the City and Liberties, as without in the neighbour Parishes, obtained divers Subscriptions for considerable numbers of horse and

and trusty persons, not imployed in the Militia, or Trained bands, as also for Horse and Armes, to the intent the same might, as necessary materials be in readinesse to help forward the preparations for a publique defence, in these times of imminent danger; And these Voluntiers being Listed, Armed, and Exercised, and formed into Regiments, might be in the nature of Auxilliaries to the Trained bands of the said City, for the good ends & purposes before mentioned: All which is conceived may be the better effected if the same new Forces may according to their desires be within the ordering & disposall of the Committee for the Militia of the said City: for the better securing therefore of the Parliament, and City, and speeding of the said intended good worke, being of so great concernment for prospering the common cause, and the publique safety, It is Ordained by the Lords and Commons in Parliament assembled, that the said Committee for the Militia of London shall by themselves, and such entrusted persons as they shall appoint for their

their Sub-Committee have full Power and Authority, within the said City and Libertys thereof, as also within the Parishes and places adjacent, mentioned in the weekly Bill of mortality, to take the voluntary subscriptions for Men, Armes, Horse and Monies, of such Well affected persons as please to contribute, and come into this imployment, and convert such contributions of Moneys and Armes to the use of the same; And to List, Train, Exercise, and put into readines as well within Libertys, as without, in the parts and places aforesaid, such trusty persons, being none of the Trained bands, as are or shall be so subscribed for, or Listed, And them after their abilities and faculties Well and sufficiently from time to time to cause to be Arrayed and Weaponed, and to take the Musters of them in places most fit for that purpose; And to appoint over them Collonels, and Captaines, and other Officers; and to remove out of their places, and make others from time to time, as they shall thinke fit for that purpose; And shall have power by their Commanders and Officers

ters, to lead, conduct, and unploy the persons aforesaid, Arrayed, and Weaponed, for the suppression of all Rebellions, Insurrections, and Invasions, that may happen within the severall and respective places aforesaid, And for safe guarding the said City, Parliament, and parts adjacent, according as they shall from time to time receive directions from the said Committee; And the persons trusted to be their Sub-committee, or as shall be in such behalfe directed by the Lords and Commons assembled in Parliament, any former Order, Ordinance, or Declaration, or other matter to the contrary hereof in any wise notwithstanding. And it is further Ordered, Declared, and Ordained, That as the good endeavours of the said Committee for the Militia, the persons trusted by them, and those whom they have imployed in procuring the said subscriptions, as also of the subscribers, and others, who have contributed, or shall concur with them in forwarding and profiting of the said worke, are and shall

be

be taken as acceptable testimonies of their publique spirits, and readi good intentions for the common good and safety, and the execution of the same a good service to the Common-wealth, So the said parties shall be by power of Parliament declared harmlesse both for what according to the true meaning of the premisses they have done, and shall do herein for time to come.

FINIS.

14

AN ORDINANCE Of The LORDS and COMMONS Assembled in Parliament:

For the Explanation of the Weekely Assessment in LONDON.

And that the City of London shall have the Publike Faith of the Kingdome, for the re-payment of 14000 li. for every 40000 li. that shall be monethly collected, and paid in by the said City, upon the said Ordinance, for which, the Lord Maior and Aldermen onely are to be Committees: the Common-Councell men and Aldermens Deputies being hereby discharged of the paines and trouble thereof.

Die Mercurii, 12 Aprilis, 1643.

Ordered by the Lords and Commons Assembled in Parliament, that this Ordinance shall bee forthwith Printed and published.

John Browne Cler. Parliamento.

LONDON:
Aprill 13. Printed for John Wright, in the Old-Bailey, 1643.

AN
ORDINANCE
Of the
LORDS and COMMONS
Assembled in Parliament:

For the Explanation of the Weekly
ASSESSMENT in LONDON.

And that the City of London shall have the Pub-
lique Faith of the Kingdom for the repayment of
1000 l. for every 4000 l. that shall be monthly co-
lected, and paid in by the said City, upon the Fail of Ar-
rears, for which the Lord Major and Aldermen only
are to be Committed: the Common-Council-men
and Aldermen not Questioning being by us
charged or Complained upon for
the same.

Die Martis, 12 Aprilis, 1643.

Ordered by the Lords and Commons assembled in Par-
liament, that this Ordinance shall be forthwith Printed and
published.

John Brown Cler. Parliamentor.

LONDON:
April 13. Printed by John Wright, in the Old-
Bailey. 1643.

AN ORDINANCE Of the LORDS and COMMONS Assembled in PARLIAMENT.

Die Martis, 11. Aprilis, 1643.

WHereas by an Ordinance of the Lords and Commons, intituled, An Ordinance of both Houses of Parliament, for the speedy raysing and levying of money, for maintainance of the Army raysed by the Parliament and other great affairs of the Common-wealth, by a weekely Assessement upon every County, the weekely sum of 10000 l.

is charged upon the City of London, which sum doth very much exceed their proportion, having respect to the rule and measure with the rest of the places and Counties in the said Ordinance mentioned were rated. And although the necessity of present supply of money to the Army, urged the imposing of so great a sum upon the said City, where it might be more speedily Assessed and Collected for the present occasion, then in other remoter parts: Yet because the whole Kingdome in generall receive an equall benefit thereby as well as the City of London it stands with the rule of Equity and Justice that it should beare an equall proportion of charge, especially considering the chearefull and bountifull assistance the City hath already given to this publike cause, not to be paralleled by any President

dent

being of former time so forgotten by future ages. It is therefore Ordained by the Lords and Commons in this present Parliament Assembled, That the City of London shall have the publique Faith of the Kingdome for the repayment of of 24000 li. for every 40000 li. that shall be hereby Collected, and payed in by the said City upon the said Ordinance; which said sum of 24000 li. shall be respectively payed into the hands of the Chamberlaine of London for the time being, to be restored proportionably to the parties that shall advance the same upon the said Ordinance. And the said Lords and Commons for Ever, doe hereby enact, the publique faith of the Kingdome, that they will by Act of Parliament or otherwise provide for the payment of the said

24000 li. in manner as before is hereby declared. And whereas by the said Ordinance, the mony to be thereupon Collected within the City of London, is to be payd into the hands of the Treasurer of the Army raysed by the Parliament; Be it now Ordained by the Authority aforesaid, that the same shall be from time to time payd at the Guild-hall London, into the hands of Sir John Wollaston Knight, John Warner, John Towle, and Thomas Andrewes Aldermen, or any two of them and to no other hands. And that the severall Assessments shall be returned to them or any two of them, in the same manner as they are directed, to be done by the said Ordinance to the Treasurer of the Army raysed by the Parliament, and the said Treasurers hereby named, or any two of them, shall give their Acquit-

quittances of the Receipts of such sums as shall be payd in unto them upon the said Ordinance, which Acquittances shall be brought unto John Trenchard and William Wheeler Esquires, Members of the House of Commons, who are to enter the same in a Booke to be kept for that purpose, and then the Acquittance shall be a sufficient discharge to the party that payd in the said sum, and not otherwise.

And whereas by the said Ordinance, the Aldermens Deputies, and Common Councell men of the said City, are made Committees for the said City and Liberties thereof, which may prove very Inconvenient to the Service, in regard that they being many in number, and consisting of persons of great imployment, their assistance will bee requisite in another kind; Bee it there-

therefore Ordained, that the Lord Mayor, and the Aldermen of the said City and no other, shall be Commissioners for the said City, in the same manner as they were appointed by the said Ordinance, which the same hath past both Houses: And the said Aldermens Deputies and Common Councell men, are hereby discharged of the same, and of the paines and troubles thereof.

Os Ossis & Oris.

15.

OR A COLLECTION OF

The most remarkeable passages in a book intituled, *Os Osserianum.*

OR

A bone for a Bishop to pick,

Written

By a worthy Minister of the VVord,

JOHN GOODWIN,

of Coleman street.

Viz.

1. *The most grave and weighty Sentences and Proverbs.*
2. *His most meeke and charitable demeanour.*
3. *The most home and reverent similitudes.*
4. *The neatest phrases, and most quaint expressions.*
5. *His excellency in the allegoricall use of the Militia.*
6. *The most conceydant, and consequent passages.*
7. *His most modest, and mannerly behaviour towards his Adversary, viz.*

The Reverend Father in God,

Gr. Williams,

Lord Bishop of Ossory.

Printed in the yeere. 1643. April 29.

A Collection of the moſt remarkable paſſages in a Book entituled, *Os Oſſorianum*.

HAving falne upon this Tract, written by a moſt judicious Divine of this City, by which I ſeriouſly profeſſe my ſelfe to be more improved then by any other of the ſame nature; and conſidering that books of that bulk and value are not ſo generally diſperſed, or ſo throughly read in theſe nimble and diſpatchfull times; I have thought it not unworthy my Chriſtian pains to cull out the moſt uſefull and edifying paſſages, as well for the eaſe and benefit of this City and Kingdome, as for the more ſpeedy advancement of the Cauſe in hand, and the reputation of the grave, learned, modeſt, ingenious, humble, *and* charitable *Author. Which are as followeth.*

I.

The moſt grave and weighty Sentences and Proverbs.

1 THe Countrey Proverb is, that *Good Ale never wants a friend on the Bench*, (applyed to the Epiſcopall chaire) *Page* 1

2 Much like a Rat, before he is aware,
He ſqueaks himſelfe into a trapping ſnare. *p.* 8

3 You will never thrive by hogs, if you bring them to no fairer market then this. *p.* 13

4 It may be he was afraid of the end of an old Saw.
Pauperis eſt numerare pecus.
'Tis poor mans guiſe his cattle ere to number. *p.* 17

5 I ſee it is ill halting before a cripple, however the common ſaying is, Set a thief to take a thief. *p.* 19

6 But in the meane time let the ſaddle be ſet on the right

right horſe, and he that cries out againſt the thiefe, be laid hold of for the thiefe himſelfe. p.40

7 They tell you they have a needle of nine-pence in a bottle of hay, diſprove them if you can. p.55

8 Therefore Sir you are faln into the *Præmunire* of the old Proverb, *Sutor ultra crepidam*, having playd the Cobler beyond your Laſt. p.61

9 They have laid your wallet upon your owne neck, and have concluded *Stop the thiefe*, to be the thiefe himſelfe. *ibid.*

II.

His moſt meek and charitable demeanour.

1 INtending chiefly to abuſe the conſciences of the weaker, he bluſters, and thunders, and arms himſelfe with *hell-fire*. p.9

2 Which is an accuſation of that deſperate malice, that the *Accuſer of the Brethren* ſeems to have given him his power & his throne, as being more able to manage them for his advantage then himſelfe. p.36.

3. Let the Biſhop beare teſtimony againſt me, and upon due proofe made *Satiet ſe ſanguine, quem ſemper ſitivit.* let the Anti-cavalier be ſacrificed upon his *Anti-Chriſtian* and *bloudy Spirit*. p.40.

4. Biſhops ſurely are more afraid of ſcruples, and qualmes of conſcience, then they are of *hell-fire*. p.50

5. He is inforced to furniſh his pen with the rankeſt ſlanders and lies he could rake off from the *Divels dunghill*. p.54.

6. Surely he hath good correſpondence with *Pluto*; for we have here ſtampt together, as the principall ingredients in the compoſition. p.58.

Oris Cerberei ſpumas & virus echidnæ. (i.e.)

The foamy froth of *Cerberus* triple chaps, } Brute
Mixt with the poyſon of a female aſpe. } Stupid.

III.

The moſt home and reverent ſimilitudes.

1. AS *Peter* and *John* had neither ſilver nor gold, but gave the poor cripple ſuch as they had; ſo this man hath neither learning nor modeſty, but ſuch as he hath he gives his poore brother, Ignorance and Impudence. p.14.

2. To ſay that any Magiſtrate, hath any power at all from God to lay puniſhment unjuſtly upon any man, is as like the ſound of an empty tub as may be. p.15

3 When *Herod* had killed *James*, becauſe he ſaw that it pleaſed the people, he proceeded further to take *Peter* alſo, *Act*. 12.2,3. The Biſhop it ſeems hath either ſo pleaſed himſelf or his friends, with confuting the Anti-Cavalier (over the ſhoulder) *once*, that he proceeds to the like confutation of him the *ſecond time*. p.36

4 However the Lamb hath no great cauſe to be ſorry if the Wolfe knew her not; nor hath this *Goodwin* any cauſe to be troubled, that theſe great overſeers over-look him. p.37

5 This is but a ſaying of like notion with this, that all the fiſhes in the ſea that are fowles in the ayre, are able to fly: Or this, all the lambs in the fold that are Lions in the foreſt, will be able enough to deale with the wolfe. p.44

6 But is he as ſtrong in his evidence as he is in his judgment? Not by as many degrees as the Sun went back

back in the dayes of *Ahaz* in *Hezekiahs* dayes. p.47

7 In this Nation your credit is broken in pieces like a Potters vessel, whereof there remains not so much as a sheard or piece, wherewith to take either a little fire from the hearth, or a little water out of the pit. p.56

8 His angry Lordship in joyning the Anti Cavalier with M. *Burroughs*, hath accommodated him with the like honour, wherewith the blind man restored to sight by our Saviour, (*Joh.* 9.) was gratified by the Scribes and Pharisees, who excommunicated him, and cast him out of their society to Christ and his Apostles. p.57

9 It may be you are best in the dark, and the light is to you that which *Job* sayes it is to theeves, *as the shadow of death, Job* 24.17. H p.69

IV. *The neatest Phrases and most quaint Expressions.*

1. I Wonder what crotchet hath fallen in conjunction with the Rotchet. p. 21

2. The ruine and destruction of the land by those walking sacks of blood the Cavaliers. ib.

3. Hence it fully appeares how left-handed the Bishop is in his understanding of Scriptures. p.31

4. The design of this confession seems to be to indigitate his adversary, as a *filius terræ*, and himselfe brother to the Sunne and Moone. p.37

5. He casts out his sacred anchor, betakes himself to his bottome answer. p.45

6. I professe ingenuously I have not so bad an opinion of the man, as to set the foote of my judgement by his in this. p.48

7. A man would have thought that what the Anti-Cavalier hath written ſhould have beene a bridle in the lips of this mans pen. But *jacta eſt alea*, he hath adventured upon a Biſhoprick. p.50

8. Sir let me tel you one thing which may be worth many a two that are told you otherwiſe. p.56

9. When this heaven falls he makes no queſtion but he ſhall have larkes enough to feaſt the Biſhop. p.57

10. I wonder a little how the Biſhop came by his ſimples for this receipt. p.58

V. *His excellencie in the Allegoricall uſe of the Militia.*

1. HE ſhelters himſelf behind Kilkenny as his bulwarke, and lets fly at the Parliament in England. p.8

2. In the contents of the 2. *Chap.* he hath the firſt encounter of the 3. *Chap.* the ſecond encounter of the 4. the 3. aſſault of the 5. *Chap.* the 4. encounter of the Biſhop with the Anti-Cavalier, in which he chargeth him with lies, and of the *6. Chap.* the laſt encounter wherein he chargeth him with little leſſe.

3. The quarter in this diſcourſe which the Philo-Cavalier fals upon is this. p.36

Againſt this the Bp. advanceth with this anſwer. p.37

The forlorne hope or firſt advance of his anſwer is, &c. *ibid.*

In the next place comes on the van of his anſwer. *ibid.*

4. Now to the heate and ſtrength of the battel, his firſt charge is, &c. p.41

5. Thus we ſee the Epiſcopal batteries and aſſaults are

are of no value, to pierce or ſhake the fortifications and bulwarks which the Anti-Cavaleir hath raiſed for the defence of the cauſe undertaken by him. p.49

6. But becauſe in this encounter he quits his intellectuals & falls on with his patheticals, I wil be at no further expence of words upon him. p.53

VI. *The moſt concordant and conſonant paſſages.*

1. THe man is ſo well experienced in the point of impudencie, that he diſcernes it where it is not, yea where there is not the leaſt colour or appearance of it. p.19

2. To make your conſcience leave muttering, you ſeale up your reſolution with another egge of the ſame bird. p.29

3. Nor would any man who hath not his fore-head fenced with iron and braſſe, ever have adventured his reputation in ſuch a rotten bottome. p.21

The like follows. p.51

4. Now I would know of a man that had not made ſhip-wrack of his fore-head, whether, &c. p.51

VII. *His moſt moderate and mannerly behaviour towards his Adverſary.*

1. HE that affirmeth *Gregory* or *Griffeth Williams* (or whatever the name of the hobgobling Gr. be,) &c. p.23

2. Juglers can hide and finde at pleaſure. This man I beleeue hath learn'd his *Terence*. *Si ſapis quod ſcis necis*, and his *Cato* too. p.43

3. Whether God wil aſſiſt any man, much more a col-

colloguing B$_p$, &c.

4. I answer, If this be his meaning, then have at the butcher with his own hatchet.

5. He that thus turnes himselfe every way, and cuts and lashes himselfe like *Baals Priests* for an answer, is a plaine signe he knowes not which way to turne him.

6. Therefore the B$_p$. goes out in a snuffe here.

7. May not a man eate Oisters without disturbing the B$_p$. at his roft beefe?

8. For the maintenance of his cause he presently eases his foule stomach, by disgorging this vomit in the Anti-Cavaleirs face.

9. It is a slander worthy that order of men from whence it comes, whose tongues and pens are no slander.

10. I presume the B$_p$ is *nescient* (not to rub him with the coorse towel of *Ignorance*, wherewith notwithstanding he bescrubs the poore Anti-Cavaleir over and over.)

11. The oyle in his cruce being formerly spent, the B$_p$. here comes to his Vineger bottle, having run himselfe out of his small stock of learning before he was aware, &c.

12. The man by this time hath reasond himselfe quite out of al his learning, reason, and patience, into *moody, cholerick, and bloody passion.*

13. The man is here in his rhetoricals, and we doe him some wrong to make him speake Logick, that is, reason and truth against his will.

FINIS.

THE VVelch Embassadour, or the happy Newes his VVorship hath brought to London.

Together with her thirteene Articles of agreements, which her propounds to all her Cousens in her Countries and her Cities to consider of.



Printed for I. Wright. 1643. April 13.

THE VVelch Embassadour.

IT is not uncaknowne to her oworlds that in her time of her Springs, or her summer seasons, her Kings and Princes goe out with her troops and hot company to Wars and to pattailes, as in her Low Countries does her couſen her Prince of Orange, and in her Kingdomes of England her couſen Prince *Ruperts* with her white Tog, which as her Moderns bold is a Prince disguis'd; and also her owne Countriman prince *Griffith* who is gone out the Lord caknowes whither, with her troop in her beaten silver and her cold laces; for her thought it requisite and fitting, it being her time of yeare when her mens and her 'omens are hot in her Reines and her pacis, and her motions and her agitations in her members & her ploods, which makes her men goe to wars with her 'omens, and fight with her in her beds till her sweat agen, to send her Embassadors to all her peoples and her natives to make her offers and her treaties of peace and attonements before her proceed to her open wars, in which her men shall be sure to get holes in her pates, out of which her wounds shall spring up her hornes in such number that her shall never be cur'd of while her has preath in her podies. And her would have her to take notice and good regards that her Embassadour is a Shentleman of Wales of very ancient families, of a very pig and a high house, and her ancestors were with her couſen *Noahs* in her Arkes, and came into Prittaine with her progenitor *Prutus*, and was had in great estimation ever since in her welch Mountains. In Winter her has her uncaknown pallaces, and in Summer time he has her habutations in her oods and her Mountains, & if her has desire to understand her names, her is cold plaine *Cuckows*, but her affects no other titles nor denominations then what hath been given to her ancestors. Her cares not for Riding in States or in her pontificalibus, in her Coaches, or in her horses, but her is carried like her couſen *Pegasus* through the Aires, and twixt her Heavens and Earths, and takes her journies on her wings; her needs no interpreters, for her understand all her Languages,

guages, & all her Nations understand her when her cryes *Cuckow*; and so much shall suffice for her descriptions of her persons and her qualities; now her shall proceed to her Articles, and her effects of her Embassage. Her is sent to all Christian peoples, to her Turkes and her Infidels, her Pagans and her Shews, to let her understand her pleasures, which her has set downe as followeth,

Her first Article of agreements which her propounds is to her men and her wives, that live in her huge great Cities which is, that her men shall in the time of her Springs provide her backs of Armour of proofs, and have her long pikes which her beares about her in her preeches, well steeld and stiffe on all her occasions when her goes to incounter her wives bodies to bodies, naked or in her Corslet of her shirts and her smocks in her fields of her peds or her Coaches, or her shall be sure her wives will denounce open wars against her, and never agree to peace, till her Embassadour of Wales have come to her houses and at her doores proclaim'd her Cuckolds.

Her second Article which her offer in the behalfe of her greate Princesses, her wives to her subjects her husbands is, That whereas her used in her winter seasons not to strike her Tobies, nip her Nardivies, smooke her phobnises, tickle her Cuquoques, or which is in her plaine welch English whip her jetros, or bounce her podies: Her must be sure to give her her due benevolence at least twice every night, and once after her dinners called noohing for her trinkings betwixt her meales, or her does menace her accustomed proclamation of wars, which is to cry Cuckow to her faces, and her wives doe threaten also to goe to peds to her Iournimen, and her eldest or well-grown prentices, & experience her with one of her foremans.

Her third Article which her tenders her of peace is, that her husbands call her wives sweet Chucks, Honies and Pigs-nies, though her call her Roagues and Raicalls, nay beasts and Cuckolds; that her beware how *her* use *her* hands, or often to bestow on *her* armes or *her* shoulders *her* plows or *her* partinadoes, though *her* wives breake *her* pates with *her* Ladles or *her* Skimmers; or if *her* will not agree to this *her* Article of peace without *her* exceptions, *her* is in all *her* names to denounce *her* Husbands open wars and defiances, which shall last till her houses be too hot to hold *her*, and till *her* boyes at *her* walks *her* streetes use *her* Embassadours Language, and cry out *Cuckows*. Her fourth Article is, that as *her* Spring is fresh & green as *her* Leekes or *her* Onions, *her* first bea sute to take *her* wives into *her* fields and *her* medowes and give *her* green cowns; *her* must also

provid *her* new Cloathes (as *her* cousens in Wales doe *her* wives once in seaven yeares) and let *her* be in *her* fashions or *her* will set off *her* wares and *her* common sitties by retayls to purchase *her* fine habits & new Garments, which may breed much wars and divisions in *her* families. Her fifth proposition which *her* maketh to avoyd civill wars and dissentions betwixt *her* others and *her* husbands is, that *her* husbands let *her* wives have *her* wills, or *her* will have it in spight of *her* teets; that *her* husbands have no feares, nor *her* jealousies, nor *her* misunderstandings of *her* wives honesty, though *her* chance to see *her* in pe's with *her* friends; for *her* jealousies as *her* all cuknows are *her* author of *her* civill wars, and if *her* husbands crowe yellow in *her* hearts and *her* livers, *her* Embassador tells *her* as *her* friend, that *her* shall carry *her* ensignes on *her* foreheads, and be standerd-bearer to her Cuckows or Cuckolds Her sixt proposition is, that *her* husbands must satisfie *her* wives appetites and *her* longings, which *her* are very subject to in *her* Spilings, when *her* blood flows in *her* veins and *her* arteries, as if *her* had a mind to have two able mens, one to take *her* up before, and *her* other behind, and carry her in her chaire which her call Sedans, to *her* creat ped at Wares *her* must suddainly and with all celeritie fulfill *her* pleasures, or it will beget fits and grible grables which *her* shall hardly appease, without creat perill of being transformed as *her* cousen *Aff. an.* Her seventh Article is, that *her* must in no wise hinder *her* wives from going at midnight to *her* cousens labors, though *her* imagine *her* goe to *her* houses of Hospitality, which *her* in welch call Bawdy-houses, not in *her* mornings when *her* tinele Tankling beats rings from *her* repayring to *her* spirituall exercise, with *her* bretheren in *her* Conventicles; not must *her* be so prophane to thinke *her* is com to *her* bodily Recreations, for then *her* proclaimes *her* open wats as an enemy to *her* peace and tranquillity, and worthy to have *her* name of Cuckows.

Her eighth Article is, that *her* husbands forbeare her Wines and strong drinks, and *her* wicked herb of Rebeccas, for *her* strong drinks make *her* tranks, and causes imbecillitys and disabilitys in the rising of *her* flesh, and erecture of *her* members; and *her* Rebeccas makes *her* mouths stink like *her* close Rooles or *her* privys which are bo-shitten, such as *her* all cuknowes are very odious and odoriferous in her omens nostralls, if *her* neglect this *her* Article, *her* may kisse *her* wives blind shecks as soone as *her* lips, and for want of doing *her* drudgery *her* selves, *her* shall bee sure to have it done by some of *her* neighbours. Her ninth Articls for peace is, that *her* husbands be not familiar

familiar with *her* Chamber-maids or *her* Kitchin queanes, nor take *her* up in *her* holes and *her* corners, for that is her absolute preach of peace, and will admit none of *her* reconciliations or attonements till *her* wives have made *her* looke out before as does *her* town pulls, and then *her* Embassador shall every day twit *her* in *her* teeth with Cuckows.

Her tenth Article, wch is the last *her* shall propound to *her* husbands is, that *her* shall suffer *her* wives to consume *her* estates as *her* pleases, let *her* keep *her* Cash and *her* Coynes, and sheat *her* of what *her* lists. Let *her* have free quarter in all places of *her* kingdoms, to have as many men as *her* has minds and appetites to solace *her* po ies and tickle *her* concupiscence, to winke when *her* sees *her* in ped with *her* friends as at small faults, and then *her* does testifie th t in *her* ratification and subscripion to these *her* ten Artic es or Pro,o.ic ns, *her* shall live as long, n *her* can blow *her* nose backwards in peace & amities wth *her* wives, otherwise if *her* refuse to set *her* hands to all or any of these *her* Articles, *her* Embassador has full power to renounce & reclaime *her* open wars, and pattailes, worse then those *her* Country-men had at Keynsons, and the word to give the signall to the fight shall be Cuckows. Her Embassador has also her treaties and her negotiations with other peoples, and all manner of creatures *her* has a Message in *her* first place to doe to all *her* Sectuaries, which is that other will not let *h r* haires crowe or weare night-caps, *her* shall be subj ct to take cold on her heads, that if *her* will not leave *her* preaching in Tubs, and *her* false D.ctrines, *her* shall it *her* travaile into Spain be bu n'd for *her* hereticks, and *her* was pid to tell *her*, *her* may chance be whipt in E glands, or hang'd in coed times for papbling out *her* blasphemies and *her* sectuaries. Her has a Message or Embassage, cal *her* as you please to *her* Cavaliers, that Plunder and take *her* cousens purses on *her* Kings High-ways, that if *her* doe not mend *her* manners and leave *her* nimming and *her* shifts, *her* shall reckon *her* yeares by *her* Gregorian account, and finish *her* dates with a long Psalme at *her* Callowes; for *her* Embassador is to declare, that Plundering is but plaine Burglary or Robbing, it is but the word changed. Her is to denounce open war to all *her* great fat Bawds, that buy *her* young wenches up that come out of Wales and other of *her* Countries at *her* Carriers, and sell *her* virginities, though *her* have lost them five yeares before with some of *her* owne cousens, dearer then *her* doe *her* welch Runts, if *her* give not over *her* Trades; *her* houses shall bee plundered on May Day next by *her* Prentices, and *her* bee carried Prisoners in *her* Carts to Bride-well, *her* Powdring-tub, or *her* New-gates, and there *her* shall lye without Bayle or Maine-prize. Her is to proclaime

all *her* Taylors Theeves, and all our Bayliffes, Serjeants, and *her* Yeomen caknaves. Her is charg'd to doe *her* Meſſage to all Tapſters and Vintners that *her* doe not nick *her* Cans and *her* Quarts, leaſt *her* goe to the Tivell for *her* meaſures, and be peaten by *her* trunkards.

Her is friendlily to admoniſh all Nations under *her* Suns to beware leaſt *her* pleed more then her trinke, that *her* have a ſpeciall care how *her* goe to wars one with another, leaſt *her* get plows and caknocks on *her* heads and *her* Coxcombs, which may much prejudice *her* healths and *her* welfares. Her would wiſh all *her* Couſens in *her* Kingdomes of England to ſpend no more then *her* gets or buyes in *her* Lands, by *her* Revenues, leaſt *her* call *her* foole for *her* labours, and proclaime *her* to all the world peggars.

Her is to pronounce *her* menaces to all *her* Whore-maſters, that *her* ſhall dye of *her* pox, or carry fire in *her* preeches which ſhall burne the reſt of *her* podies, if *her* doe not leave *her* whoring.

Her is to tell as *her* part of *her* Embaſſage all *her* Uſurers, that *her* are tammed to creat king Plutarchs hell, where *her* ſhall be kept as faſe as *her* kept *her* baggs.

Her has as part alſo of *her* ſharge to proclaime all omens that have paſtards or ſhildren lawfully begotten out of *her* Matrimonis, and in *her* Wedlocks, cruſhes, that is becauſe *her* let men cruſh *her* podies, and in plaine interpretations ſignifies, that *her* muſt give them her appellations of Corkatrices, Gimminivers or ſtrikers, or as her ancients terme her in Wales, her Harlots or her whores.

Her muſt defie all ſuch of *her* couſens for fooles as weare pables, or refuſe mony from *her* betters, and *her* muſt call all *her* back-biters caknaves, *her* Pimps Panders, *her* roaring boyes Raſcalls, and *her* Round-heads Ruſſettings.

And this is the effect in prieſe of her Embaſſage, which her has prought out of Mountaines of Wales to all peoples and Nations, and if *her* refuſe to hearken to *her* treaties her may ſhaſe, and goe hang her ſelves in her owne Carters, for her neglect of her Vrſhipfull Embaſſador her Cuckowes that will never chaunce her notes as her fooles now adayes doe her faſhions, but juſtifie her cries and her Proclamations to her whole orlds, as her is a true Brittaine and a ſhentle-man of Wales.

HER Embaſſadors Meſſage deſcribed, to the tune of the merry Pedler, &c.

ONe day when Jenkin
Did walke abroad to heare
The Birds rejoyce,
With pleaſant voyce,
In Spring time of the yeare;
Proudly and loudly
Her heard a Bird then ſing,
Cuckoe, Cuckoe.
The Cuckoe never lins,
But ſtill doth cry ſo mery merily,
And Cuckoe Cuckoe ſings.

Her thought her had flouted
Poore Jenkin with a jeere,
And told in ſcorne
That the Horne
Should on her brow appeare;
Soundly and roundly
This bird one note doth ſing
Cuckoe, Cuckoe,
The Cuckoe never lins;
But ſtill doth cry ſo mery merily,
And Cuckoe Cuckoe ſings.

It is knowne her Country
Doth many profits bring,
Sheepe and Goates,
And cloath for Coates,
And many a good thing;
Cheeſes and Freezes,
And that fine bird that ſings
Cuckoe, Cuckoe.
The Cuckoe never lins,
But ſtill doth cry ſo mery merily,
And Cuckoe Cuckoe ſings.

Her

Her colour is most comely,
And a Round-head is she;
And yet no Sect
She doth respect
But of her note is free;
'Tis pity,
in City,
That this same bird neare sings
Cuckoe, Cuckoe.
The Cuckoe never lins;
But still doth cry so merry merily,
And Cuckoe Cuckoe sings.

If that she in Cheape-side
Upon the Crosse were seene,
Out of hand,
The trayned Band:
Would come against her in spleen;
Drumming and Cunning,
To kill this bird that sings
Cuckoe, Cuckoe.
The Cuckoe never lins,
But still doth cry so merry merily
And Cuckoe, Cuckoe sings.

Therefore her Embassadour
No Pedler is of wares;
Her hath no pack
Upon her backe,
Nor for no Cuckold cares;
Without feare
Doth jeere,
And in one note still sings
Cuckoe, Cuckoe.
The Cuckoe never lins,
But still doth cry so merry merily,
And Cuckoe, Cuckoe sings.

FINIS.

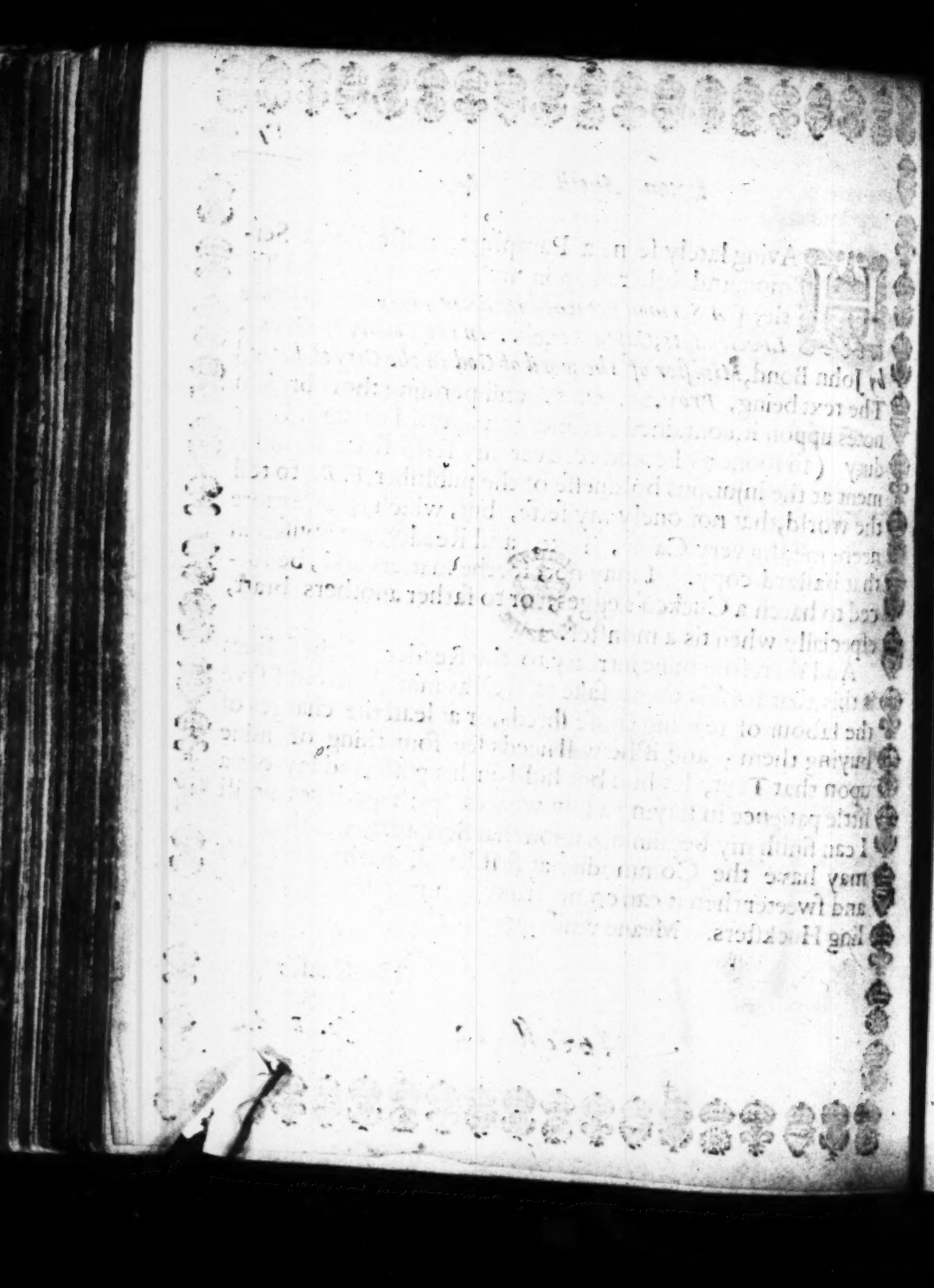
Exon. April 8. 1643.

HAving lately ſeene a Pamphlet, miſ-called a Sermon, and fathered upon my name, under this Title, [*A Sermon preached in Exon, before the Deputy Livetenants, Captaines, &c. in the County of Devon, by* John Bond, *Miniſter of the word of God in the City of Exon*] The text being, *Prov.* 25. *v.* 5. and peruſing thoſe broken notes uppon it, contained in ſome 35 pages. I thought it my duty (ſo ſoone as I could recover my ſelfe from aſtoniſhment at the injurious boldneſſe of the publiſher, *T. B.*) to tell the world, that not onely my ſelfe, but, which is farre more neere me, the very Cauſe, Text, and Reader, are abuſed in that baſtard-copy. I may not, for the matters ſake, be forced to hatch a Cuckco's egges, or to father anothers bratt, eſpecially when tis a monſter.

And therefore mine intreaty to the Reader of theſe lines is this, that for his owne ſake as well as mine, he would ſave the labour of reading thoſe ſhreds, or at leaſt the charges of buying them; and if he will needs ſee ſomething of mine upon that Text, let him but hold-in his purſe, and lay-out a little patience in ſtaying a few weekes (perhaps dayes) untill I can finiſh my beginnings upon that Scripture, and then hee may have the Commodity at firſt hand, perhaps cheaper and ſweeter then it can come from ſuch regrating, and ſoyling Hucksters. Meane while, pray for him that is,

The Cauſes

April. 23. *Jo. Bond.*



18.

FOVRE ORDINANCES OF THE Lords and Commons ASSEMBLED IN PARLIAMENT:

Concerning the weekly Assessment published, for the better satisfaction of all people whom it may concerne.

Ordered by the Lords and Commons, That these Ordinances bee forthwith Printed and Published.

Hen. Elsynge, Cler. Parl. D. Com.

LONDON,
Printed for *Edw. Husbands*, and are to be sold at his Shop in the Middle Temple.
Aprill 14. 1643.

An Ordinance of both Houſes of Parliament for the ſpeedy raiſing and levying of money for the maintenance of the Armie raiſed by the Parliament, and other great Affaires of the Common-wealth, by a weeklie aſſeſſment upon everie Countie.

THe Lords and Commons now aſſembled in Parliament, being fully ſatisfied and reſolved in their conſciences, that they have lawfully taken up Armes, and may and ought to continue the ſame for the neceſſary defence of themſelves and the Parliament from violence and deſtruction, and of this Kingdome from forrain invaſion, and for the bringing of notorious offendors to condigne puniſhment, which are the onely cauſes for which they have raiſed and do continue an Army and Forces, which cannot poſſibly be maintained, nor the Kingdome ſubſiſt without the ſpeedy raiſing of large and conſiderable ſummes of money proportionable to the great expences, which now this Kingdome is at, for the ſupporting of the ſaid Army, and for the ſaving of the whole Kingdome, our Religion, Lawes, and Liberties from utter ruine and deſtruction; which that it may be done with as much eaſe and indifferency to the good ſubject as the exigent of the times will permit, the ſaid Lords and Commons doe Ordaine. And be it Ordained by the ſaid Lords and Commons in this preſent Parliament aſſembled, That for the intents and purpoſes aforeſaid, the ſeverall and weekly ſums of money hereafter in this Ordinance mentioned, ſhall bee charged, rated, taxed, and levied upon all and every the ſeverall Counties, Cities, Townes, Liberties, Places, and Perſons hereafter mentioned, according to the proportions, rates, and diſtributions in this preſent Ordinance expreſſed, the ſame to be paid in weekly to the ſeverall Collectors appointed by this Ordinance for the receiving hereof, That is to ſay,

Vpon the City of London the weekly ſum of ten thouſand pounds.

The City of Weſtminſter with the Liberties thereof, and all the parishes and houſes which are now within the weekly Bill of mortality, within the County of Middleſex, (and not within the juriſdiction of the Lord Major,) the ſums of twelve hundred and fifty pounds.

The county of Middleſex, beſides the City of Weſtminſter, with the other places before mentioned, the weekly ſumme of 750 pounds.

The county of Kent, with the cities there, the weekly ſumme of one thouſand two hundred and fifty pounds.

The county of Eſſex the weekly ſumme of 1125 pounds.

The county of Surrey, beſides the Borough of Southwark, the weekly ſumme of foure hundred pounds.

The Borough of Southwark, the pariſhes of Redderith, Newington Butts, and Lambeth, at the ſumme of three hundred pounds.

The county of Suſſex, the weekly ſumme of 625 pounds.

The county of Hertford, the weekly ſumme of 450 pounds.

The county of Cambridge, the weekly ſumme of 375 pounds.

The Iſle of Ely, the weekly ſumme of 147 pounds ten ſhillings.

The county of Suffolke, the weekly ſumme of 1250 pounds.

The county of Norfolke, with the City of Norwich, the weekly ſum of one thouſand two hundred and fifty pounds.

The county of Huntington. the weekly ſumme of 220 pounds.

The county of Buckingham, the weekly ſumme of 420 pounds.

The county of Bedford, the weekly ſumme of 250 pounds.

The county of Lincolne, with the city of Lincolne, the weekly ſumme of eight hundred and twelve pounds ten ſhillings.

The county of Rutland, the weekly ſum of 62 pounds ten ſhillings.

The county and towne of Nottingham, the weekly ſumme of one hundred eighty ſeven pounds ten ſhillings.

The county of Berks, the weekly ſum of five hundred and fifty pounds.

The county of Cheſter, the weekly ſumme of 175. pounds.

The county of the city of Cheſter, the weekly ſum of ſixty two pounds.

The county of Cornwall, the weekly ſumme of 625. pounds.

The county of Derby, the weekly ſumme of 175. pounds.

The county of Devon, the weekly ſumme of 1800. pounds.

The county of the city of Exon, the weekly ſumme of fifty pounds ten ſhillings.

The county of Dorſet, the weekly ſum of 437 pounds ten ſhillings.

The town and county of Poole, the weekly ſumme of five pounds.

The county of Yorke, the weekly ſum of 1062 pounds ten ſhillings.

The

The county of the city of Yorke, the weekly summe of 62 pounds ten shillings.

The towne and county of Kingstone upon Hull, the weekly summe of twenty five pounds.

The county of Glouceſter, the weekly ſumme of 350 pounds.

The county of the city of Glocester, the weekly ſumme of ſixty two pounds ten ſhillings.

Hampſhire, with the city of Winchester, Southampton, the Ile of Wight, the weekly ſumme of ſeven hundred and fifty pounds.

The county of Hereford and city, the weekly ſumme of foure hundred thirty ſeven pounds ten ſhillings.

The county Palatine of Lancaſter, the weekly ſum of five hundred pounds.

The county of Leiceſter, the weekly ſum of one hundred eighty ſeven pounds ten ſhillings.

The county of Monmouth, the weekly ſum of ſixty two pounds ten ſhillings.

The county of Northampton, the weekly ſumme of foure hundred twenty five pounds.

The county of Oxford, the weekly ſum of four hundred pounds.

The county of Salop the weekly ſum of three hundred ſeventy and five pounds.

The county of Stafford, the weekly ſum of two hundred and twelve pounds ten ſhillings.

The county of the city of Lichfield, the weekly ſum of five pounds.

The county of Summerſet the weekly ſum of 105 pounds.

The city of Briſtoll, the weekly ſum of 55 pounds 15 ſhillings.

The county of Warwick, the weekly ſum of 562 pounds 10 s.

The countie and citie of Coventry, the weekly ſum of 371. 10 s.

The county of Worceſter, the weekly ſum of 550 l.

The citie and county of Worceſter, the weekly ſum of 181. 13 s.

The County of Wilts, the weekly ſumme of ſeven hundred twenty five pounds.

Cumberland, the weekly ſumme of thirty ſeven pounds ten ſhillings.

Durham, the weekly ſumme of ſixty two pounds ten ſhillings.

Weſtmerland, the weekly ſumme of twenty ſeven pounds five ſhillings.

Newcaſtle upon Tyne, the weekly ſumme of twenty five pounds.

Northumberland, the weekly ſum of fifty pounds.

Wales.

Angleſey, the weekly ſumme of twenty five pounds.
Brecknock, the weekly ſumme of fifty pounds ten ſhillings.
Cardigan, the weekly ſumme of ſixty two pounds ten ſhillings.
Carmarthen, the weekly ſumme of fifty pounds.
Carnarvon, the weekly ſumme of thirty five pounds.
Denbigh, the weekly ſumme of twenty five pounds.
Flintſhire, the weekly ſumme of ſixteen pounds ten ſhillings.
Glamorgan, the weekly ſumme of ſixty ſeven pounds ten ſhillings.
Merioneth, the weekly ſumme of twelve pounds ten ſhillings.
Mountgomery, the weekly ſum of ſixty two pounds ten ſhillings.
Radnor, the weekly ſumme of thirty ſeven pounds ten ſhillings.
Haverford weſt, the weekly ſumme of five pounds.

And be it further ordained, That as well every perſon of the Eſtate of a Baron or Baroneſſe, and every eſtate above, and all, and every other perſon and perſons born within this Realme of England, Wales, or other the Kings Dominions, as well Eccleſiaſticall as Temporall, and every Fraternity, Guild, Corporation, Myſtery, Brotherhood, and Cominalty Corporate, or not Corporate, aſwell Eccleſiaſticall as Temporall, within the Realme of England, Wales, or other the Kings Dominions, for the value of every pound which every ſuch perſon, Fraternity, Guild, Corporation, Myſtery, Brotherhood, and Cominalty Corporate, or not Corporate, hath of his or their own, or that any other hath to his or their uſe or uſes, as well in Coine, in Plate, ſtock of Merchandize, any manner of Corn and Grain, Houſhold ſtoffe, and of all other goods, moveables, aſwell within this Realme as without, and of all ſuch ſum and ſums of mony as to him or them is, are, or ſhall be owing, whereof he or they truſt in his or their conſcience, to be paid (except, and out of the premiſes deducted, ſuch ſums of money as hee or they owe, and in his or their conſcience intend truly to pay; and except alſo the Apparell of every ſuch perſons, their wives and children, belonging to their own bodies, (ſaving Jewels, Gold, Silver, Stones, Pearl) ſhall pay towards the ſaid Weekly ſum and ſums of money ſo aſſeſſed as aforeſaid; And every Alien and Stranger borne out of the Kings obeyſance, as well Denizens as others, inhabiting within this Realme: And alſo, every Popiſh Recuſant convict or not convict, ſhall pay towards the ſums aforeſaid, a proportion double to thoſe of the like eſtates being no Aliens or Recuſants. And that every perſon born within the Kings obeyſance, as well Eccleſiaſticall as Temporall, and every

every Corporation, Fraternity, Guild, Mystery, Brotherhood, and Communalty, Corporate or not Corporate, aswell Ecclesiasticall as Temporall, for every estate that every such person or persons, and every Corporation, Fraternity, Guild, Mystery, Brotherhood, and Communalty, Corporate or not Corporate, or any other to his or their use in trust or otherwise, hath in Fee-simple, Fee-tail, for term of life, term of yeers, by Execution, Wardship, or by copy of Court-roll, of and in any Honours, Castles, Mannors, Lands, Tenements, Rents, Services, Tithes, Oblations, Obventions, Annuities, Offices of Profit, Fees, Corrodies, or other yeerly Profits or Hereditaments, as well within Ancient Demesne, and other places priviledged, as elsewhere, shall pay to and towards the said Weekly sums his and their proportionable part and proportion of such sum or sums of money as are imposed, charged, and set upon each severall County, according as the same shall be divided, distributed, taxed, or set upon each severall Town, Hamlet, Parish, or place where such person or persons is or shall be chargeable by this Ordinance, and the true intent and meaning thereof, Except and always excepted, from the charge and assessment of the sums aforesaid, All Goods, Chattels, and Ornaments belonging to any Churches or Chappels, which have been ordained and used in any Churches and Chappels for the service of Almighty God; and except yeerly wages due to Servants for their yeerly service.

And the said several sums so charged, set upon the said severall Counties, Cities, Towns, Liberties, places and persons aforesaid, shall by authority of this Ordinance be taxed, assessed, and rated according to this Ordinance, in every Shire, Riding, Lathe, Wapentak, Rape, City, Borough, Town, and every other place within this Realm of *England*, and Dominion of *Wales* before the twenty sixth day of *February*, in the yeer of our Lord, One thousand six hundred forty two; and the first payment of the said Weekly sums so assessed by this Ordinance shall be made at or before the first day of *March*, One thousand five hundred forty two; and the said Weekly payments to continue Weekly for three Moneths next ensuing from the said first day of *March*, unlesse the Kings Army shall be disbanded in the mean time. And for the better expediting of the said service, be it further Ordained by the said Lords and Commons, That the Persons hereafter named shall be Committees for the severall and respective Counties and places hereafter mentioned: That is to say;

For

Bedford. For the County of *Bedford*, *Sir* John Burgoyn, *Baronet*, *Sir* Thomas Ashton *Knight and Baronet*, *Sir* Roger Burgoyn *Baronet*, *Sir* Oliver Luke *Knight*, *Sir* Samuel Luke *Knight*, Thomas Robart, Thomas Sadler, James Beversly, Hampton Monox, Edward Osborn, Robert Stanton, Samuel Brown, *Esquires*.

Berks. For the County of *Berks*, *Sir* Francis Pile *Baronet*, *Sir* Francis Knollis *junior*, Knight, Peregrine Hoby, Roger Knight, Henry Powle, and Thomas Fettiplace, *Esquires*.

For the Town of *Reading*, the *Major for the time being*, Henry Marin, Tanfield Vachell, *Esquires*.

Buckingham. For the County of *Buck'*, *Sir* Richard Ingolesby *Knight*, Henry Bulstrode, Thomas Tirrell, Richard Greenvill *Esquires*; *Sir* Peter Temple *Baronet*, Anthony Ratcliff, Thomas Westall *Esquires*; *Sir* William Andrews, *Sir* Thomas Sanders, *Knights*; Bulstrode VVhitlock, John Hampden, Arthur Goodwyn, Richard Winwood, *Esquires*.

Cambridge. For the County of *Cambridge*, *Sir* Dudley North, *Sir* John Cutt, *Sir* Thomas Martin, *Knights*; *Captain* Symonds, Dudley Pope, *Esquires*; *Sir* Miles Sands *Knight*, Francis Russell, Oliver Cromwell, William Fisher, Thomas Thompson, Thomas Becket, Walter Clopton, Robert Castle, Thomas Bendish, John Welbore, Robert Clark, Mich. Dalton *junior*, Thomas Parker, John Hobard, Thomas Castle, George Clapthorn, John Towers and Edward Lertis, *Esquires*; William Marth, William March, *Esquires*.

For the Town and *University of Cambridge*, The *Major for the time being*, Talbot Pepys *Recorder*, John Sherwood, Samuel Spaulden, Thomas French, Robert Robson.

Chester. For the county of *Chester*, *Sir* George Booth, *Knight and Baronet*, *Sir* William Bereton *Baronet*, Thomas Stanley, Henry Manwaring, Henry Brook, John Bradshaw, Robert Dockenfield, Henry Vernon, John Crew, William Marbury *Esquires*.

For the City of *Chester*.

Cornwall. For the county of *Cornwall*, *Sir* Richard Carew *Baronet*, Francis Buller, Alexander Carew, John Trefusis, John Saint Aubin, Richard Erisey, John Moyl, Francis Godolphin, Thomas Thowen, John Carter, Thomas Arundell, *Esquires*.

For

For the County of Devon, Sir *George Chudleigh*, Sir *John Pool*, Sir *John Northcot*, Baronets; Sir *Edmund Fowell* Knight, Sir *Samuel Roll*, Sir *Shilston Calmady*, Sir *Nicholas Martin*, Knights, Sir *Francis Drake* Baronet, *Robert Savery*, *Henry Walrond*, Esquires; *John Davy* Baronet, *Henry Worth*, *Hugh Fortescue*, *Arthur Upton*, *George Trobridge*, Esquires. — Devon.

For the Citie of Exon, *Christopher Clarke* Major, *Richard Sanders*, *Tho: Crossing*, *Adam Bennet*, *Walter White*, and *John Hakewil* Aldermen, *James Gould*, Sheriffs. — Exon City.

For the County of Cumberland, Sir *George Dalston* Knight, *William Lawson*, *William Briscoe*, *Thomas Lamplough*, *Richar Barwis*, Esquires. — Cumberland

For the County of Derby. — Derby.

For the County of Dorset, Sir *Thomas Trenchard*, Sir *Walter Erle*, Knights, *John Brown*, *John Fitzjames*, *Thomas Fregnill*, *John Bingham*, *John Hanham*, *John Trenchard*, *Dennis Bond*, *Richard Broderop*, Esquires. — Dorset.

For the Town and County of Poole, *Henry Martin* Major, *George Skut*, *Alexander Wait*, *Anthony Wait*, *William Williams*, *Aaron Durell*, *Richard Mayer*, and *Haviland Heely*, Aldermen. — Poole.

For the County of Durham, *Henry Warmouth*, *George Lilborn*, *Thomas Mitford*, *Robert Hutton*, *Thomas Shadforth*, *Clement Saltrop*, *Richard Lilborn*, *Francis Wren*, *John Blackeston*, *Henry Draper*, *John Brakenbury*, Esquires. — Durham.

For the County of Essex, Sir *Thomas Barington* Knight and Baronet, Sir *Henry Mildmay* of Wanstead, Sir *Martin Lumley* Knight and Baronet, Sir *Rich: Everard* Baronet, Sir *William Hicks* Baronet, Sir *Henry Halcrafe*, Sir *William Rowe*, Sir *Tho: Honywood*, Sir *Williams Martin*, Sir *John Barington*, Knights, Sir *William Maffam* Baronet, *William Maffam*, *John Wright*, *Oliver Raymond*, *Harbottle Grimston*, *John Sayer*, *John Burket*, *Anthony Luther*, *Timothy Middleton*, *Thomas Cake*, *Deane Tyndall*, *James Hayne*, *William Goldingham*, *John Attwood*, *John Sorrell*, *Rich: Harlackenden*, Esquires. — Essex.

For Colchester, the Major for the time being, Mr. *Hen: Barington*. — Colchester.

For East-Riding, Sir *John Hotham* Knight and Baronet, Sir *Philip Stapleton* Knight, Sir *William Strickland* Baronet, Sir *Tho: Remington*, Kt. *Rich: Remington*, *John Hotham*, *John Anlaby*, *Rich: Darley*, *Henry Darley*, *John Alured*, Esqs. — East-Riding.

North-riding. For North-Riding, Sir *William Sheffeild* Knight, sir *Henry Foules* Baronet, sir *Mathew Boynton* Baronet, *Bryan Stapleton*, *Henry Darley*, *Henry Anderson*, *Iohn Wastall*, *Chr. Perthley*, *George Trotter*, *Mathew Smelt*, *Iohn Legard de Malton*, *Francis Lassells*, *Ieoffery Gate*, *Iohn Dent*, *Thomas Robinson*, *Francis Boynton*, Esquires.

Westriding. For West-Riding, *Ferdinando* Lord *Fairfax*, Sir *Thomas Malverer* Baronet, sir *William Lister*, sir *Edward Rodes*, sir *William Fairfax*, sir *John Savill*, sir *Thomas Fairfax*, sir *John Reresby* Knights, *Charles Fairfax*, *Henry Ardington*, *William Wright*, *John Farrer*, *William White*, *Thomas Malteverer*, *George Marwood*, *Iohn Robinson*, *Thomas Stockdale*, *Thomas Westby*, *Iohn Bright*, *Thomas Bosseville*, *Godfrey Bosseville*, Esquires.

York city. For the City of York, sir *Thomas Fairfax*, and sir *Tho: Widdrington*, Knights, *Thomas Hodgson*, *James Hutchinson*, and *Iohn Vaux* Aldermen.

Glocester. For the County of Glocester, sir *Robert Coke* Knight, *Nathaniel Stephens*, *Iohn George*, *Edward Stephens*, *Iohn Stephens*, *Thomas Pury* Esq. And for the County of the City of Glocester.

Bristoll For the City of Bristoll, *Richard Allworth* Maior, *Iohn Jones* and *Hugh Brown* Sheriffs, *Richard Hallworthy* Alderman, *Iohn Hodges*, and *Henry Gibs*.

Hampshire. For the county of Southampton, the town and county of Southampton, and the Ile of Wight: sir *Henry Worsley*, sir *William Lewis*, Baronets; sir *Thomas Iervois*, sir *William Lisle*, sir *Iohn Oglander*, sir *Henry Clerk*, sir *Iohn Compton*, sir *Richard Kingsmill*, Knights, *Robert Dillington*, *Robert Wallop*, *Richard Whitehead*, *Richard Norton*, *Iohn Doddington*, *Richard Iervois*, *Iohn Lisle*, *Denis Fuller*, *Iohn Button*, *Edw. Hopper*, *Edw: Dewny*, *Iohn Bulkley*, *Tho. Clerk*, *Iohn Kemp*, *Richard Major*, *Francis Saintbarb*, *Nicholas Love*, *Iohn Fielder*, *William Wither*, *Thomas Chandler*, *Iames Tut*, and *Iohn Pittman*, Esquires.

Hertford. For the county of Hertford, *Charls* Lo: Viscount *Cranborn*, *Rob. Cicell*, Esq; sir *Iohn Garrat* Baronet, sir *Tho. Dacres*, sir *Wil. Burton*, sir *Iohn Witterong*, Knights; *Rich: Lenaynes*, *Ralph Freeman*, *Wil. Lemon*, *Wil. Prusteley*, *Ioh. Heydon*, *Alexan. Wild*, *Rob. Parker*, *Adam Washington*, Esquires, For St. Albans, the Major for the time being, *Iohn Robotham*, *Ralph Pemberton*, Esquires.

For

For the county of Hereford, sir Robert Harley, Knight of the Bath, sir Richard Houton, Knight, Walter Kirle, Edward Broughton, Henry Vaughan, Esqu. Hereford.

For the city of Hereford, sir Rob. Harley, Knight of the Bath, Walter Kirle, Rich. Hobson, Joh: Brocket, Hen. Vaughan, Esqu.

For the county of Huntington, Sir Tho. Cotton, Baronet, sir Io. Hewet Knight, Onslow Winch, Terrill Loselyne, Tho. Temple, John Castle, Oliver Cromwell, Abraham Burwell, Ed. Montague, Esqu. Huntington

For the county of Kent, sir Thomas Walsingham, sir Anthony Weldon, Knights. Tho. Selliard, John Boyes senior, Esquires. sir John Scaley, sir Humphrey Tufton, Knights and Baronets; Augustin Skiner, and Richard Lee, Esquires. sir Edward Scot, Knight. sir Henry Hayman, Knight and Baronet. sir Henry Vane junior, Knight: sir Edw. Hales Knight and Baronet. sir George Sands, sir John Honywood, sir William Brook, Knights. sir Nich: Lewin, Baronet, and Thomas Blunt Esquire. Kent.

For the city of Rochester, the Major for the time being, Rich: Lee Esquire.

For the city and county of Canterbury, the Major for the time being, sir William Man, Knight, sir Edward Master, Knight, Thomas Courthope Esq; Avery Savine, Alderman. Canterbury.

For Kingston super Hull, sir John Hotham, Knight and Baronet, John Hotham Esquire, Tho. Raikes Major, Launcelot Roper, John Barnard, Iosua Hall, Nich. Denman, Wil. Popple, Gentlemen.

For the county of Lancaster, sir Ralph Ashton, and sir Tho. Stanley, Baronets; Ralph Ashton, Richard Shuttleworth, Alexander Rigby, John Moor, Richard Holland, Edw. Butterworth, Ioh. Bradshaw, Peter Egerton, George Hodding, Nich. Cunliff, and Tho. Eall Esquires; Robert Cunliffe, Robert Curwen, and John Nowell Gentlemen. Lancaster.

For the county of Leicester, Henry Lord Gray of Ruthin, Thomas Lord Grey of Groby, sir Arthur Hasting, Baronet, sir Edw: Hartopp, and sir Tho. Hartopp Knights, William Hewet, John Bembridge, Peter Temple, George Ashby, William Roberts, Rich. Bent, Arthur Staveley, William Danvers, John Goodman Esquires. Leicester.

For the town of Leicester, the Major for the time being, William Stanley, Alderman. Lincoln Lindsey parts.

For the county of Lincoln, sir Ed. Ascough, Knight, sir John Wray,

Kesteven parts. *Wray*, Knight and Baronet; and sir *Samuel Dyoild*, Knight; *John Wray*, *Willoughby Hickman*, *Edward Witchcot*, *Edmond Anderson*, *Edward Rositer*, and *John Broxholme*, Esquires, sir *William Armyn* Baronet, sir *Hamond Whitchcott* Knight, sir *John Brownlow*, sir *Thomas Trollop*, Baronets, *Thomas Grantham*, *Thomas Lister*, *John Archer*, Esquires.

For the Citiy of Lincoln, and the Close of Lincoln, The Major for the time being, *Thomas Grantham*, *John Broxholm*, Esq; *Robert Moorecroft*, *William Watson*, and *Stephen Dawson*, Aldermen.

London. For the City of London, and all within the jurisdiction of the Lord Major; The Lord Major, and the Aldermen of the said City.

Middlesex. For the County of Middlesex; Sir *Gilbert Gerard*, Baronet; sir *John Franklyn*, sir *Edw. Barkham*, sir *John Hippesley*, sir *William Roberts*, Knights; sir *Richard Sprignall* Baronet, *Laurence Whitacre*, *Tho: Wilcox*, *John Morris*, *Richard Denton*, Esquires.

Monmouth. For the county of Monmouth,

Norfolke. For the county of Norfolk, Sir *Thomas Woodhouse*, sir *John Holland*, Baronet; sir *John Pots*, Baronet; sir *John Hubbert* Baronet; sir *Miles Hubbert*; sir *Thomas Hugyen*, Knights; *John Cooke*, *John Spelman*, *Philip Beddingfield*, *Samuel Smith*, The Sheriffes of Norwich, The Bayliffes of Yarmouth, *Thomas Toll*, and *John Percival* of Lyn, *Tho: Windham*, *Francis Iermy*, *Robert Wood*, *Gregory Gassell*, *John Houghton*, *Thomas Weld*, *Martin Sedley*, *Tho: Suburton*, Esquires; sir *Edmund Mumford*, Knight; *William Heveningham*, *William Cooke*, *Robert Rich*, Esquires; sir *Richard Berne*, sir *Isaac Astley*, sir *John Palgrave*, Knights; and *Brieg Fountain*, Esq;

Northampton For the county of Northampton, Sir *Rowland St. John*, Knight of the Bath, sir *John Norwich*, Knight; sir *Gilbert Pickering*, Baronet; sir *Richard Samuel*, Knight; *John Crue*, *John Barnard*, *Edward Harvey*, *John Sawyer*, *Edward Farmer*, *John Norton*, *John Cosppole*, Esquires; sir *John Drayden*, Baronet; and *Rich. Knightley*, Esquire.

For the Town of Northampton, The Major for the time being, *Thomas Martin*, and *John Fisher*, Aldermen.

Newcastle. For the Town of Newcastle.

Nor- For the county of Northumberland, Sir *John Fenwick*, Baronet,

Sir

Sir *John Dalleval*, Knight; *Thomas Middleton*, *William Shafto*, *Michael Weldon*, and *Henry Ogle*, Esquires. thumberland

For the Town and county of Newcastle upon Tyne, *Henry Wanworth*, *Ralph Gray*, *Henry Lawson*, *John Blackeston*, Esquires. Newcastle.

For the Town of Barwick upon Tweed, *John Sleigh*, Major; sir *Robert Jackson*, Knight; *Ralph Salkeld*, Esquire. Barwick.

For the county of Nottingham, *Francis Pierpoint*, Esquire; sir *Francis Thornehaugh*, knight, *Francis Thornehaugh*, *Joseph Widmerpole*, *Rabina Reyna*, *Gilbert Millington*, and *John Hutchinson*, Esquires: sir *Francis Molinox*, knight, *Charles Hutton*, and *Henry Ireton*, Esquires.

For the county of the Town of Nottingham, The Major for the time being, *James Chadwicke*, Esq; *Huntington Plumtree*, Doctor in physick, *John James* Alderman, and *John Gregory*, gentleman.

For the county of Oxon. Oxon.

For the county of Rutland, Sir *Edward Harrington*, knight; *Evers Armyn*, *Robert Horsman*, *John Osborne*, *Christopher Brown*, *Robert Horsman* junior, and *Thomas Watt*, Esquires. Rutland.

For the county of Suffolke, Sir *Nathaniel Barnardiston*, knight; sir *William Spring* Baronet; sir *Roger North*, sir *Thos. Barnardiston*, knights; *William Heveningham*, *Nathaniel Bacon* of Preston; *Nicholas Bacon*, *Henry North*, *Robert Brewster*, *Francis Bacon*, *Theophilus Vaughan* of Beckles; *William Cage*, *Edmund Harvy*, *John Gurdon*, Esquires; *John Blase* Gentleman. The Bayliffs of the Town of Ipswich, *John Sucklemer*, *Richard Puplet*, *John Aldus*, Gent. For St. Edmunds Bury, *Samuel Moody*, *Tho. Cole*, Mr. *Chaplin*, The Bayliffs of the Town of Aldborough, for the time being. Suffolk.

For the county of Surrey, for the West Division, sir *Rich. Onslow*, sir *William Eliot*, sir *Robert Parkhurst*, knights; *Nicholas Stratton*, *George Evelyn*, of Wotton; *Henry Weston*, *Arthur Onslow*, Esquires. For the middle Division, sir *Anthonie Browne*, Baronet; sir *Anthony Vincent*, Baronet; sir *John Dingley*, sir *Matthew Brand*, Knights; *Francis Drake*, *Thomas Sands*, *George Mynn*, *William Mountague*, Esquires. For the east Division, sir *John Hadsham*, and sir *John Evelyn*, knights; *John Goodwyn*, Esquire; *Richard Wright*, and *Cornelius Cooke*, Gentlemen. Surrey.

For the county of Sussex, sir *Thomas Pelham*, Baronet; *Anthony Shapley*, *Herbert Morley*, *Thomas Shelfield*, *John Parker*, *Herbert* Sussex.

Hay,

Hay, Esquires. Herbert Springate of the Bodyle, Ralph Capel, Nat. Ravenscroft, Edward Apsley, John Downe, William Carley, Geor. Oglander, George Sympson, James Batchelor Gent.

Somerset. For the county of Somerset, sir John Horner, sir Thomas Wroth, sir George Farwell, Knights; Christopher Walker, William Strode, Richard Cole, John Harrington, John Hippesley, William Long, John Preston, Henry Hendey, Henry Sampford, John Pyne, and Ireneus Ashe, Esquires; Roger Hill, George Serle, and Lasper Chaplin, Gentlemen; Richard Capell, William Bull, Robert Harbin, John Hume, and Alexander Popham, Esq.

Salop. For the county of Salop, sir John Corbet, Knight; William Pershall, Richard Moore, Thomas Mitton, Walter Barker, Tho. Nicholls, Robert Corbet of Stanwerden, Humphrey Mackworth, Andrew Lloyd of Aston, and Lancelot Lee, Esquires.

Litchfield city. For the city of Litchfield, the Bayliffs of the said city for the time being, the sheriff of the said city for the time being, Rich. Draffgate, Rich. Baxter, and Tho. Burnes Gent. Mich. Noble, Esq.

Strafford. For the county of Stafford, sir Richard Skeffington, Knight, Richard Pyott, Michael Biddulph, Edw. Mainwaring, Adam de Mortun, John Birch, Ralph Rodyard, Michael Lowe, and Edward Leigh, Esquires; Sir Walter Wrottesley, sir Edward Littleton, Baronets.

Warwick. For the county of Warwick, the now Major of the city of Coventry, sir Peter Wentworth, Knight; John Hales, Godfrey Boswel Jo. Barker, William Purefoy, Abraham Stoughton, George Abbot, Tho. Boughton, Will. Colemore, Tho. Foster, William Jesson, Gamaliel Purefoy, and Thomas Willoughby, Esquires.

Wilts. For the county of Wilts, sir Edw. Hungerford, sir Edward Baynton, sir Nevill Paul, and sir John Evelyn, Knights; Edward Baynton, Edw. Tucker, Edw. Goddard, Alexander Thistlethwait junior, Edw. Poole, Tho. Moore, John Ashe, and Robert Ivimey, Esquires.

Westmerland. For the county of Westmerland, sir Henry Bellingeham, Knight and Baronet; Geo. Gilpin, Edward Wilson, Nicho. Fisher, Thomas Steddall, Rowland Rawson, and Allan Bellingeham, Esquires, Robert Barnham, Richard Branthwait, Robert Phillipson, and Gervase Benson, Gentlemen.

Worcester. For the county of Worcester, John Wilde, Rich. Creswell, Serjeants at Law; Humphrey Salwey, Edw. Dingley, Edward Pit, Tho. Greves, and Will. Jeffryes, Esquires. For the city of Worcester,

Henry

Henry Edmd, Esquire, Major; *Roger Seaburn*, and *Henry Philips*, Aldermen, *John Rea*, Gentleman.

Which said severall Committees of the said severall and respective Counties and places, or the greatest part of them, shall with all convenient speed after notice of this ordinance given to them, or any two of them, meet together within the severall Counties and places respectively where they are Committees, in some convenient place within the same counties or places, and may there agree to sever and divide themselves for the execution of the said service, unto such Hundreds, places and Divisions within their respective Counties and places, as to them shall seeme most and expedient; and afterwards the said Committees, or any two of them respectively, shall direct their Warrants to such number of persons as they shall thinke fit, within their severall and respective Divisions, to appear before them, or any two of them; and upon their appearance, the said respective Committees, or any two of them, shall nominate and appoint such persons as they shall thinke fit, within their respective Divisions: which said persons so nominated, or any two of them, shall have power to assesse all and every person or persons, Fraternity, Guild, Corporation, mystery, Brotherhood, and comminalty corporate, or not corporate, chargeable by this Ordinance, according to the weekly rates and proportions in this Ordinance mentioned.

And the said respective Committees, or any two of them, shall have full power and authority within their severall and respective limits and Divisions, where they shall execute this Ordinance, to nominate Collectors for the money so Assessed, and rated, as aforesaid, according to this Ordinance; which said collectors, shall collect the said moneys so Assessed, and pay the same to the Treasurers of the Army raised by the Parliament, for the time being, at Guildhall London, or at such place or places, and to such person or persons, as the said respective Committees, or any two of them shall appoint. And if any person or persons, Fraternity, Guild, corporation, mystery, Brotherhood, or comminalty corporate or not corporate chargeable by this Ordinance, shall refuse to pay the summe or summes upon him, or them assessed by vertue of this Ordinance, or shall not pay the same

upon

upon demand at the place of his abode, or where such assessment shall be made, It shall be lawfull to, and for the respective Collectors, or any of them, to leavy all and every such summe, or summes so Assessed by way of distresse, and sale of the Goods of the person, or persons so Assessed, where ever the same shall be found, and to break open any house, chest, truncke, box, or other thing wherein any such Goods are. And if any person so distrained, or other, shall make resistance; it shall be lawfull to, and for the said respective Collectors, or any of them, as they shall see cause, to call to their assistance, any of the Trained-Bands, or companies of Voluntiers, or other forces of, or within the county or counties, place, or places, where such resistance shall be made; or any other person, or persons whatsoever, dwelling in, or neere the place; and the said Trained-Bands, Voluntiers, or Forces, and the severall Officers, Commanders, and Souldiers of the same, or other the persons so to be called, are hereby required to be ayding and assisting to the said respective Collectors in the premisses, as they will answer the contary thereof.

And be it also ordained, That every person to be rated and taxed as aforesaid, shall be rated and set, and the summe on him rated and set to be leavyed in every County, for the estate he hath either in Lands, Tenements, or hereditaments, Rents, Annuities, Fees, Offices, Goods, cattles, or chattles in that county only; and if he have an estate, either in Lands, Tenements, hereditaments, Rents, Annuities, Fees, Offices, Goods, or chateles in severall places in one county, then to be rated in the sayd severall places in each severall county, according to such his said estate in the said severall places, and the sum on him set, to be there leavied accordingly.

And be it further ordained, That all Lands, Tenements, or hereditaments of all and every person and persons whatsoever, of what degree or quality soever, or in whose possession soever the same are, shall be rated, charged, and chargeable, for, and towards the raising and payment of the said weekly summe or sums of money set and charged by this Ordinance, yet nevertheless with this limitation, and provision, That if the land be set or let to or neere the yearly value thereof, in the possession of any Tenant for life, lives, or years, or at will, such person or persons to whom the rent thereof belongeth, to be solely chargeable therewith;

But

But if the ſame be let at any eaſie or ſmall rent or under-value, then the ſum taxed to be apportioned between the party or parties to whom the rent belongeth; And the Tenant or occupier of the Lands, Tenements, or Hereditaments, as the Taxers ſhall think meet. And if they or any of them ſhall do any injury, the ſame to be rectified by the ſaid Committees, or any two of them within their ſeverall limits or diviſions, according to their diſcretion: And if any ſuch Tenant or occupier of Lands, Tenements, or Hereditaments ſhall or may be charged with any ſum of money contrary to the true intent and meaning of this Ordinance, That it ſhall and may be lawfull to and for ſuch Tenant or occupier to ſtop and detain the ſame, from and out of his rent due for the ſame Land, or to take his lawfull remedy againſt ſuch perſon or perſons to whom the ſaid rent is or ſhall be due or belonging, who ought by the true meaning of this Act to be charged therewith by Action of debt, wherein no wager of Law, protection, or Eſſoyn ſhall be allowed; And in caſe that any Lands or Hereditaments in ſeverall Counties, Hundreds, Pariſhes, or places, ſhall be let or ſet for, or charged with one intire rent or rents, the owner of ſuch rent or rents to be charged for ſuch rent or rents in each County, Hundred, Pariſh, or place proportionably and according to the value of the Lands or Hereditaments ſo let in every of the ſaid Counties, Hundred, Pariſhes, and places, and for all manner of debts whatſoever or ſum or ſums of money due, or owing to any perſon or perſons by any perſon or perſons within this Realm, and alſo for any debts, goods, or ſums of money remaining or being beyond the Seas out of His Majeſties Dominions due or belonging to any perſon or perſons reſiding within *England* or *Wales*, the perſon or perſons to whom ſuch debts ſhall be due to be charged for the ſame in the place of his reſidence or abode, at the time of the taxation only. And be it ordained, That no perſon having two Manſions or places to reſort to, being, or calling himſelf houſhold ſervant, or waiting ſervant, to the Kings Majeſty, or other Lord or Lady, Maſter or Miſtris, be excuſed from the Taxes of the ſaid payments, in any place or places where he may be ſet or taxed. and if any perſon that ought to be ſet and taxed to the ſaid payment by his crime or craft, or any words or ſayings, or otherwiſe, happen to eſcape from the ſaid payments, to be not ſet and taxed according to the true meaning of this Ordinance, and that proved by preſentment, examination, information, or otherwiſe, before the ſaid Committees, or any two of them, then every ſuch perſon ſhall be charged upon the knowledge and proof thereof, and at the

 treble

treble value of ſo much as he ſhould, might, or ought to have been ſet or taxed at by vertue of this Ordinance, and the ſame to be levyed, gathered, and paid of his Goods and Chattells, Lands and Tenements, towards the ſaid payment, in ſuch manner as is herein limited for others which refuſe to pay. And if no diſtreſſe be found of the Goods or other things of ſuch perſon or perſons bodies corporate, or other chargeable by this Ordinance, as ſhall not pay their weekly Rates as aforeſaid, then the ſaid Collectors ſhall reſpectively have power to enquire of any ſum or ſums of Money due, or to be due to the perſons ſo aſſeſſed as aforeſaid, from any perſon or perſons, for any Rents, Tythes, Goods, or Debts, or other thing or cauſe whatſoever, and to compound for any of the ſaid Rents, Tythes, Goods, Debts, due to the perſon ſo aſſeſſed reſpectively as aforeſaid, with any perſon or perſons by whom the ſaid Rents, Tythes, Goods, Debts, or other things due unto the ſaid perſon ſo aſſeſſed reſpectively, as aforeſaid; as alſo to give full diſcharge for the money by them ſo received upon compoſition or otherwiſe; which diſcharge ſhall be good and effectuall to all intents and purpoſes.

And be it further ordained, That if any perſon or perſons ſhall finde him or themſelves agrieved, that he or they is or are over-rated, ſuch perſon or perſons at any time before diſtreſſe taken of his or their Goods, may complain to the reſpective Committees who have executed this Ordinance, within the Diviſion or Limit where any ſuch perſon or perſons over-rated ſhall be aſſeſſed; which ſaid reſpective Committees, or any two of them, ſhall have power, upon examination, to relieve ſuch perſon or perſons, as they ſhall ſee cauſe. And for the better encouragement of the Collectors in this ſaid ſervice, It is ordained, That three pence in the pound ſhall be allowed for every ſum of Money which ſhall be collected and paid to the ſaid Treaſurers or Receivers, according to this Ordnance; two pence whereof ſhall be allowed to the Collectors, and the reſidue to ſuch other perſons as ſhall be employed in the ſaid ſervice, according to the diſcretion of the reſpective Committees within their ſeverall Diviſions, or any two of them.

And to the end that all the Moneyes aſſeſſed may be duely collected, be it ordained, That the ſeverall and reſpective Aſſeſſors within the Kingdom of *England*, and Dominion of *Wales*, ſhall within one week next after their reſpective Aſſeſſements made, return their ſaid ſeverall Aſſeſſements unto the reſpective Committees aforeſaid, for the reſpective Diviſions or Limits where the ſaid Aſſeſſements ſhall be made; who,

who, or any two of them, are hereby required reſpectively within ten dayes after the reſpective returns of ſuch ſeverall Aſſeſſements, to deliver a Copy thereof ſubſcribed with their, or any two of their hands to the ſeverall Collectors, within their ſaid reſpective Diviſions or Limits; and alſo within the like ten dayes to ſend up another Copy thereof to the ſaid Treaſurer of the Army raiſed by the Parliament for the time being, to the end the ſaid Treaſurer may thereby know what he is to receive of every Pariſh or place within this Realm and *Wales*, and the ſaid ſeverall ſums ſhall be paid to the ſaid Treaſurer at Guild-Hall *London*, who ſhall give an Acquittance for the ſame; which Acquittance ſhall be brought to *John Trenchard*, and *William Wheler*, Eſquires, Members of the Houſe of Commons, who are to enter the ſame in a Book to be kept for that purpoſe, and then the ſaid Acquittance ſhall be a ſufficient diſcharge to the party that payed in the ſaid ſum, and not otherwiſe. And if any Aſſeſſor or Collector ſhall refuſe the ſaid ſervice, or prove negligent or faulty therein, the ſaid Committees for the Diviſion or Limit where ſuch Aſſeſſor or Collector ſhall ſo refuſe, or be ſo negligent or faulty, or any two of them, ſhall have power to commit ſuch Aſſeſſor or Collector to priſon, or to ſet ſuch Fine upon him or them, as they ſhall think fit, not exceeding the ſum of twenty pounds upon the Aſſeſſor, or the ſum of five pounds upon the Collector; the ſame to be levyed by diſtreſſe and ſale of ſuch offenders goods, to the uſes herein mentioned, in ſuch ſort as is herein before appointed for ſuch as refuſe to pay the Ratts aſſeſſed upon him or them, and ſhall alſo certifie the ſaid offence to the Lords and Commons in Parliament, and ſhall have power to nominate other Aſſeſſors or Collectors.

And if any perſon or perſons ſo aſſeſſed and rated as aforeſaid, ſhall conceal or convey away his or their goods, ſo that no diſtreſſe can be taken, or that the ſaid ſum or ſums ſo aſſeſſed upon him cannot be had or levyed by any the wayes or means in this Ordinance mentioned, then the ſaid Collectors ſhall reſpectively certifie the ſame, in caſe he be a Peer of the Realm, unto the Lords in Parliament; and if he be under the degree of a Peer, to the Committee of the Commons Houſe in Parliament for Examinations, which ſaid Committee ſhall hereby have power to ſend for ſuch perſon and perſons as Delinquents, and to commit him or them priſoners to ſuch place or places within this Kingdom, and for ſo long time as the Committee for Examinations ſhall think fit.

And be it laſtly ordained, That all and every the Aſſeſſors and Col-

lectors aforesaid, and all that shall assist them in the premisses shall be protected by both Houses of Parliament, from all dammage that may come to them or any of them by this service, and shall further receive such allowances for their charges and obedience in the execution of this Ordinance, as upon certificate from the severall Committees above named or any two of them shall be thought fit by the Committee of the house of Commons for examinations.

Provided, That whereas the rates by this Ordinance set upon the City of *London*, the City of *Westminster*, and the Suburbs thereof, far exceed the proportion of other Counties, the same shall not hereafter be drawn into example or consequence to their prejudice, but shall be understood as a mark of their bounty and faithfull service to the Common-wealth.

Provided also, That where any Citizen or Citizens of *London*, are found to be setled in the Country within thirty miles of the said City being men of estate and not assessed in the City, such persons shall be assessed by some Citizens of *London* appointed by the Lord Mayor, and the sums so assessed upon him or them, to be levyed upon them and their estates, where ever the same shall be found, according to this Ordinance.

Provided likewise, That no Citizen or Citizens remaining Inhabitants within the City of *London* or Suburbs shall be assessed for any Houses, Lands, or other things in the Countrey, unlesse the same exceed the value of fifty pounds *per annum*, or that they have not been assessed in the City.

Lastly, be it ordained, That where no Committees are named in this Ordinance for any County, City, or place, There such other Committees as shall be appointed by both the said Houses of Parliament, or any two of such Committees shall and may put this present Ordinance in execution within any such County or place respectively, in such manner and forme to all intents and purposes as any the Committees named in this Ordinance may, according to the purport and true meaning thereof.

And it is further ordered, That the City of *London* shall have allowed unto them the sum of 3000 *l* a moneth, during the continuance of this Ordinance, for the discharge of their Watches and Souldiers, raised by them, and now in their pay, out of the weekly sum of 10000 *l* before mentioned; the same 3000 to be paid unto the Committee for the *Militia* of the City of *London*, who are to be accomptable for the same.

Provided

Provided alwayes, That no Peer of this Realm ſhall by vertue of this Ordinance be rated or taxed at any ſum or ſums of money whatſoever, for any his manſion houſe or houſes, with the appurtenances in any place whatſoever; but the Aſſeſſors, within whoſe charge ſuch houſe or houſes, with the appurtenances ſhall happen to be, ſhall certifie the ſame into the Houſe of Peers, to the end that ſuch Peers may be there rated for the ſame, according to this Ordinance.

1° *Martii.* 1642.

Additions to the Ordinance for the weekly Aſſeſſing of every County, for Money, to maintain the Army raiſed by both Houſes of PARLIAMENT.

WHereas the Lords and Commons now aſſembled in Parliament have lately paſſed an Ordinance, for the weekly raiſing of Money for the maintenance of the Army and Forces raiſed by the Parliament, intituled, An Ordinance of both Houſes of Parliament for the ſpeedy raiſing and levying of Money for the maintenance of the Army raiſed by the Parliament, and other great affairs of the Common-Wealth by a weekly Aſſeſſement upon every County; In which Ordinance by reaſon of the neceſſity of the ſpeedy paſſing thereof, and putting the ſame in execution, ſome omiſſions were made in the nomination of Committees, and otherwiſe: For redreſſe whereof, be it ordained by the Lords and Commons in this preſent Parliament Aſſembled and by the authority of the ſame, That all and every the Aldermen, Deputies, and the Common Councell men of the City of *London*, ſhall be and hereby are Committees for the ſaid City and liberties thereof.

For the County of *Middleſex*, and liberties of *Weſtminſter*, Sir *John Connyers*, Knight, Lievtenant of the Tower of *London*, Sir *Thomas Fowler*, Knight and Baronet, Sir *Edward Barkham*, Knight and Baronet, Sir *Richard Sprignall*, Baronet, Sir *Robert Pye*, Sir *Will. Aſheton*, Sir *James Harrington*, Sir *Robert Wood*, Knights, *John Glyn*, *John Trenchard*, *William Wheler*, *Juſtinian Paget*, *William Swallow*, and *John Hukſley*, Eſquires, *William Bell*, *John Brigham*, *Anthony Withers*, *George Beverhaſſet*, and *William Barns*, Gentlemen, ſhall be and are hereby made Committees for the County of *Middleſex*, and the City and Liberties of *Weſtminſter*.

For Surrey, Sir *Ambroſe Brown*, Baronet, Sir *Anthony Vincent*, Knight and Baronet, Maſter *Edward Saunders*, Maſter *Robert Holeman*, Maſter *Robert Haughton*, Maſter *George Evelin*, Sir *John Dingley*. For Stafford, *Michael Noble* Eſquire. For Lancaſter, Sir *Thomas Stanley*. For Huntingdon, *John Bulkely*, Eſquire. For Kent, Sir *Edward Boys*, Sir *James Oxenden*, Sir *Richard Hardreſſe*, *Samuel Short*, Eſquires. The Mayor of *Tenderden* for the time being, *William Boyes*, *Henry Stampford*, Eſquire. For Dorſet, *William Savage*, *Thomas Tregonell*, *Richard Brodreppe*, *John Hanham*, *William Sidenham* Junior, *Robert Butler*, Eſquires. For the City of Cheſter, *William Innce* Mayor, *John Alderſey*, *Peter Leigh*, *William Edwards*, Merchants. For Suffolk, Sir *Will. Plaiters* Knight and Baronet, Sir *John Wentworth*, Knight, Sir *Philip Parker* Knight, *Maurice Barrow*, *Nicholas Bacon*, *William Bloyſe*, *Edmund Harvey*, Eſquires, *Francis Brewſter*, Gentleman. For the Town of Leiceſter, *Richard Ludlam* now Mayor of Leiceſter, *William Stanley* one of the Aldermen there, *Evers Armyn*. For Warwick and the City of Coventry, *Iſaac Bromwich*, *Robert Phipps*, Eſquires. For Nottingham, *Thomas Hutchinſon*, Eſquire. For Eſſex, Sir *Harbottle Grimſton*, Baronet, Sir *Thomas Cheek*, Knight; *Henry Wiſeman*, *Robert Smith*, *Robert Bourn*, *William Attwood*, *Nathaniel Bacon*, *John Mead*, *Robert Wiſeman* of Mayland, *Iſaac Allen* of Haſeley, *Samuel Fribourn*, *Peter Whitcomb*, *Robert Young*, Eſquire, *Jeremy Aylet*, Gentleman, *Henry Farre*, Eſquire, *William Collard*, Gentleman, *Robert Crane*, Gentleman, *Robert Cathropp*, Gentleman, *John Eldred*, Eſquire.

Which Committees in their ſeverall and reſpective places, for which they are nominated and appointed Committees, ſhall have the like power and authority for the Aſſeſſing, and raiſing of the ſaid weekly Aſſeſſement as other Committees appointed by the ſaid Ordinance, are thereby reſpectively ordained to have. And it is further ordained by the authority aforeſaid, That all and every perſon and perſons being a Freeman of the City, that have gone out of the City of *London*, or the Liberties thereof ſince the firſt day of *October*, 1641. Shall be aſſeſſed in the ſaid City, towards the raiſing of the weekly ſum of 10000l. laid upon that City, and the ſum ſo aſſeſſed ſhall be levied upon them and their eſtates, where ever the ſame ſhall be found according to the ſaid Ordinance.

And whereas it is ordered by the ſaid Ordinance, that the City of *London* ſhall have allowed unto them the ſum of three thouſand pounds a moneth, during the continuance thereof, for the diſcharge of their

Watches

Watches and Souldiers raiſed by them, and in their pay out of the weekly ſum of 10000 l. laid upon them. It is now further ordained that the ſum of 3000 l. more ſhall be monethly allowed unto them out of the ſaid weekly ſum for the purpoſes aforeſaid, and for the providing of Arms and Ammunition and raiſing of Fortifications, and other incident charges: So that the whole allowance to be made unto them every moneth, during the continuance of the ſaid Ordinance is to be 6000 l. to be paid to the Committee for the *Militia* of the ſaid City.

Hen. Elſynge, Cler. Parl. D. Com.

Die Sabbathi, 4 Martii, 1642.

WHereas it is ordained in the Ordinance for the weekly Aſſeſſement, That if any perſon or perſons ſhall finde him, or themſelves agrieved, that he, or they is, or are over rated, ſuch perſon or perſons at any time before diſtreſſe taken of his, or their goods, may complain to the reſpective Committees, who have executed this Ordinance within the diviſion or limit, where any ſuch perſon or perſons over rated ſhall be Aſſeſſed, which ſaid reſpective Committees, or any two of them, ſhall have power upon Examination to relieve ſuch perſon or perſons as they ſhall ſee cauſe; yet the true intent and meaning of the ſaid Ordinance is. And it is further ordered by the Lords and Commons, That if any perſon or perſons ſo finding themſelves agrieved, be ſuch as have not formerly contributed upon the Propoſitions, or not proportionably to others of their eſtates, nor have been rated and paid upon the Ordinance of Aſſeſſement, entituled, An Ordinance for the aſſeſſing & rating of ſuch as have not contributed at all, or not contributed according to the proportions of their eſtates: Then the ſaid parties if they be not aſſeſſed above a porportionable part of ſuch ſum or ſums as other men of their ability have paid upon the Propoſitions, or have been aſſeſſed, and have paid upon the ſaid Ordinance of not exceeding the twentieth part. The ſaid rates to ſtand, and not to be altered, Provided nevertheleſſe, That no perſon be aſſeſſed above the ſum of ten pounds the Week.

Hen: Elſynge, Cler. Parl. D. Com.

Die

Die Lunæ, 27 Martii. 1643.

WHereas, in the Ordinance of both Houſes of Parliament for the raiſing of a weekly contribution for the maintenance of the Army raiſed by the Parliament; the names of divers perſons were omitted to be Committees for the Counties of *Hartford, Kent, Somerſet, Suffolk, Bedford, Surrey, Dorſet, Suſſex, Norfolk.* Be it ordained, That Sir *John Garret* Baronet, Sir *John Read* Baronet, *Norton Graveley* Eſquire, Doctor *King*, Doctor in Phyſick, ſhall be added to the Committees named for the ſaid County of *Hartford.* And Sir *Robert Honywood*, and Sir *Peter Godfrey* Knights, *Richard Brown, Robert Scot, William James*, and *Marc Dixwell* Eſquires, ſhall be added to the Committees named for the ſaid County of *Kent.* And *Hugh Rogers, John Aſhe, John Pyne, Clement Walker*, and *Robert Blagh* Eſquires, ſhall be added to the Committees named for the ſaid County of *Somerſet.* And Sir *Edward Bacon* Knight and Baronet, Sir *Butts Bacon* Baronet, Sir *Robert Brook*, Sir *William Soam*, Sir *Edward Duke* Knight, *Brampton* Gurden, *Wiſeman Bokenham, Iſaac Apleton, Henry North* Junior, *Robert Reynold* Eſquires, *Thomas Cole, Richard Pettys, Nathaniel Bacon de* Ipſwich, *John Clinch* Senior, *John Clinch* of Culphere, *Nicholas Rivet* of Dringſton, *Gibſon Lucas* Eſquire; the Aldermen of Bury Saint *Edmunds*, and *Thomas Chapman* Eſquire, *Thomas Johnſon* of Albrough Gentleman, ſhall be added to the Committees named for the ſaid County of *Suffolk.* And Sir *Thomas Alſton* Knight and Baronet, Sir *Roger Burgoyn* Knight, *Thomas Rolte, Humphrey Monox, William Dowſe, John Vaux, Humphrey Fiſh, John Neal, Oliver Boteler*, the Mayor for the time being, and Doctor *Baniſter*, Doctor in Phyſick, ſhall be added to the Committees named for the ſaid County of *Bedford.* Sir *Thomas Grimes*, Sir *John Graham*, Sir *John Lenthall*, Sir *John Maynard*, Knights, *Charls Hoskins, Edward Biſhe*, Senior, *Edward Biſhe* Iunior, *Edward Bagſhawe, John White, Robert Goodwyn, John Turner, Edmund Sanders, Hermond Atwood*, Eſquires, ſhall be added to the Committees named for the ſaid County of *Surrey.* And *Richard Roſe, Thomas Cooke, John Henley, William Sydenham* Iunior, Eſquires, ſhall be added to the Committees named for the ſaid County of *Dorſet.* And Sir *John Chapman*, Knight, *Anthony Fowl, Laurence Archburnham, Thomas Middleton, Peter Farnedon, John Bowyer, Stephen Humphrey, Thomas Collins*, Captain *Carleton*, Captain *Everden, Edward Higgons, William Cawley, Robert Spence*, Eſquires, ſhall be added to the Committees named for the ſaid County of *Suſſex.* And Sir *Edward Berkham*, Knight, Sir *Thomas Gaudy*, Sir *Edward Aſhby*, Sir *Thomas Guibon*, Knights, *Thomas Aſh, John Walpool, Robert Wilton, Robert Fermy, John Guibon, Robert Sheppard, Philip Calthorpe*, Eſquires, ſhall be added to the Committees named for the County of *Norfolk.* Which perſons herein named, ſhall be Committees for the ſeverall Counties aforeſaid; and ſhall have the ſame power and authority in the reſpective Counties for which they are nominated, as the other Committees therein named are thereby to have.

Ordered by the Lords and Commons aſſembled in Parliament, That this Ordinance be forthwith Printed and publiſhed. Hen. Elſynge, Cler. Parl. D. Com.

FINIS.

TO THE MOST HONORABLE THE HIGH COVRT OF *PARLIAMENT* ASSEMBLED, &c.

MY *LORDS*;

THEr's a *Time for every thing under the Sunne*, and if any; for to bee abrupt and breife in ever, tis *NOW* when *Time* so precious is with your Lordships: under the Sunne there

written by her A Lady Davis
Aprill 14: 1643

there is nothing but a ſupernaturall Courſe to be taken, Touching the *Cure* of ſuch unnaturall condition'd *Times*: The Almightie his VVord the only *Balme* then, and *Soveraigne* remedy when ye have tryd all: If any therefore doe amiſſe and miſcarry of you: Blame your ſelves none but the *Parliament*: For I ſhall of no little *Burthen* diſcharge my ſelfe here who can but ſay, and tell you: I have a receipt of ſuch rare opperation and vertue given me; That within few dayes it ſhall bring Him againe to Himſelf, I meane the *KING*; after abſent ſo long from his *Parliament*: whoſe Character if ye pleaſe to obſerve; This is his:

He that no Chaines could binde him, (Marke Evangeliſt the 5th.) *That had been often bound with fetters and with Chaines pluck'd aſſunder by him. And the fetters broken in pieces, neither could*

could by any man be tamed; as much to ſay, *neither* Oath, *nor* word, *or* promiſe *availing, or any reaſon of force to parſwade with Him, as the* Holy Ghoſt ſpeaking plaine: *by that adjuring in* Gods Name; *and by asking his* Name *too, ſaying,* LEGION, *for they were many, who ſpake not with the Leſt*: Nevertheleſſe, not more feirce then fearefull of the *Lords* comming, *this man wounding himſelf thus.*

And thus have made tender unto your Lordſhips; Of my ſervice, whether or no yee accept thereof: for to bring His Majeſtie to you, Setting as afore time cloath'd, &c. And doing withall what Ye ſhall aske or deſire. As for the Caveliers what They ſhall doe all of them, even crave a Paſſe here, to take Shipping for the *Low-Countries*, and *Germanie* to be gone away; the *Boors* will entertaine them willingly, S^t. *Matt:* the 8.

 gives

gives Notice of two, ſo exceeding feirce that none might paſſe by that way, to wit, that Dutch Duke, or Prince poſſeſſed with an uncleane Spirit, out of his VVITS; he to returne alſo without delay Home againe, beyond Sea.

1642.
The 3d. of
January.

VVaiting on your
Lordſhips Commands
ELEANOR.

The Holy Ghoſts
New-yeares-gift.

SAMSONS LEGACIE.

JUDGES, the 16. Chap. &c.

AND as inſtanc'd or brought to *his* Tryall, here found light; *SAMSON* guiltie that way: which *Vow* of his, had he unhappily not violated, a buſineſſe that: Of no mean weight, what *Fetters of Braſſe bound him had*; none of what kinde ſoever. *Samſons fall, loſt himſelf hereby, diſpoſſeſſed of the* Spirit *of the* LORD.

By him discovered *the Almighties counsell unto the* Lords *Enemy, could not with-hold or refraine, told her all his heart*; she acquainted is therewith bee it whatsoever : Such a blind thing is *Love*; They into such Thraldom brought which harbour it: suspected nothing because he *lov'd* her, or *doted rather*. That whosoever they were, was able with a looke of his *Browe*, to put them for ever to silence, wherein his soul so farre ingag'd, any to attempt but the motion, &c.

And farther shewed, how in his *allegiance having toward his Master and Lord fayled*: *Both stript of that great strength of his, Lost both his* Eies, *not only boord or put out*, faine to be lead afterwards by a Ladd : But *put in prison, beside grinding in a Mill*: To tast of restlesse HELL, that wearisome being. *Even* takes *Essaye* of our *Saviours Cup*; indeede these in some things to *Samson* belong onely : able but for to turne his wea-

ry

weary ſides without other help, or by a wals ſide *to* go, which before had *The Lord his ſupport*; *The* Philiſtims *his Lords now*: a heavie change, of no other eſtate worthy, had taken his pleaſure and ſo came of it.

One Truſted with that high place of Government: Twenty yeares therabout, as it appeares. Crownd with ſo many favours; That had the *Eternall words direction his light*: ſet ſo light by alhough chaſtiſed never ſo ſeverly the bage of his Maſters heavy diſpleaſure, none commiſerate his Complaint bee it whatſoever, *whether marked, ſhorne or noted*. He *which wiſt not the* Spirit *of the Lord was departed from him, when* He *had fooliſhly departed from the Lord*: And if GOD ſpared not *Samſon*, others much leſſe that have him for their leſſon.

who could have ſuppoſed, warn'd before hand too, what truſt to be repoſed in them. That upon a VVomans aſſault her charms

ſuch a Forte rendered up : without any reaſon rendred *But to pleaſe* Her, *was not that Riddle diſcloſd enough* : who would not have layd another wager, as great as *Samſons* ? That this man could never have been over taken ſo, that had been miſtaken ſo much in Her before, *named his Heifer*; and *this* woman ſhe of the *Philiſtims* breed too, both of them one in effect : or two witneſſes appearing as it were : Herewithall bidden to take heed all, of Cloſe-under-hand-dealers : For *the holy Ghoſt* is not without a double, or two-fold meaning in *theſe* thirty *Shirts* wrap'd *up*, & thirty *Shutes thoſe*; not only *Judas* His livery-Coates *or Coate-armes expreſſing, but our bleeding dayes* wherein ſuch Plundering and *intolerable* Theifts:

For which betraying of the truſt, as one beſide himſelf ; beſide being a Priſoner, made a by-word, or one for a meane Occupation fitter, or truſted when *His eyes bee out rather then other-wiſe* : *In ſteed of a* Savi-

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our *or* Deliverer, *hee delivered into the hands of ſuch, &c.* VVhich kindneſſe for ? To none other *Bound, but to Her* : beſide *his* willfulneſſe, *whoſe Parents* ſome-time could not prevaile with *Him*, or any other : Is during the remnant *of his wretched dayes*, ordain'd for to beare *thoſe ſhakels and fetters*, Braſſen ones for ſuretiſhip, and better ſecuritie : *Thus armed by Her from Head to Foote &c.*

But *her* Ladyſhip *urged him*, *She preſt him* Daily, vext his Soule, his Conſcience to the *Death.* Moreover, by *Lulling of him as much againe, was kept in a Dreame, untill* layd *himſelf flat at her* Feet : By ſuch maine *Strength* was *Samſon* over-maſtred by his *Miſtres*, who *ſo often* gives the *Allarum*; The *Philiſtins* SAMSON, &c.

But to bring theſe home a little *farther*, to theſe laſt dayes, without Over-laying Your patience *I hope*, ſhewed great *Brittains low ebbe*, like *Samſon what paſſe brought to.*

The worlds wounder *for blesſing and bounty from above beyond all theirs not unknowne*; a dreadfull Name, *farre* and *neere*: Now by His Majeſties *warfare* being *fettered* and in *Armes*; become the game and muſicke of the VVorld.

Thoſe (as it were) away *hidding* and *running before time*, crowding as faſt, and covering *houſe-tops*, feareleſſe *now* of *Samſon*. In which difference difficult to judge; whether *for Might and Majeſtie* more reverenced, then dejected at laſt and diſpiſed: Certainly manifeſted as *great Imbecillitie in ſubjecting himſelfe to a Womans waywardneſſe, therewith carryed* away *ſo and tranſported*.

But theſe not for diſputationſake; but made for diſpatch, not ſo wide and full of ſtuffe as others are acknowledged: If it ſit cloſe, tis as becoming *Joſeph* in makeing himſelf known to his Brethren, in haſt told them, I am *Joſeph*: So now it was not you that ſent mee hether, but GOD

So was it of the Lord; no thanke to *Samſon*, *Samſons ſaying*, *ſhe pleaſeth me well*: *When nevertheleſſe it*

displeased his Father and Mother. They saying; is there never a Woman among thy Brethren or people, &c.

The almightie for bringing his owne Counsell and purpose to passe; suffers much, and forbeares long: the Holy Ghost thus saying, hee sought an occasion against the *Philistins*, GOD on his side, he needs not feare any. The Time was come of their fall: at last which stricks home, though hardly like the Thunder at first heard.

And to be som-what lowder, or plain herein: was not an occasion sought also against that House of Lords and Commons, by that unexpected progresse without *President* or Example of Progenitors, when he separated Himself from his Head-Kingdoms-Parliament Assembled then, for rooting that Slip out, blind *Herisie Her* Maiesties *darling*, grown unto such a height. Without doubt with as ill, or worse successe taken in hand, then hee which but lost his life, good *Samson*: When the House of Peeres and Commons those two Pillars, charged with a heavie taxe of *Treason*, purposing to lay violent hands next: First rob'd of their good Name; and then of their Life lastly, brought about by Lyers in waite for that purpose. And thus his causlesse falling out, the occasion of these such unspeakble miseries; He carried away from

ſrom His Parliament thus, by the Church of the LIBERTINES and ROMES CHVRCH, proceeding from a looſneſſe or careleſneſſe of goodneſſe: the good affection not ſet by of thoſe, to have been Equaliz'd, if not preferr'd before Forreine ſtates; a greater Honour then proginey (common to all) to diſcharge ſuch a Stewardſhip well. The office of a Crowne (*a good name, Proverbs. 22*) as our Eies open'd, and Wofull evidences thereby given to underſtand: That not old *Samuel*, godly *Queene Elizabeth* was rejected, tender hearted unto every one. But herewith wee which were not content: But nay, we will have a King to reigne over us, whatſoever coming to paſſe.

How ſoone verified, the old true proverbe, ſeldome comes a better: for unto *Samſon* as at his end; ſo befallen us More ſlaine in one yeare, then ſince the Conqueſt in the Reigne of ſo many Kings and Queenes of them cald to ſacrifice their Lives for the Truths teſtimony: commanded to reſt a little ſeaſon. Bleſſed innocents were who changed have their ſcarlet for white robes, *calling a loud, how long O Lord* Revela. 6. &c.

And every haire of Times head grown precious, never recald; and if ever perrilous to looſe it, as tis now reveal'd here; and unloos'd the miſtery of time,

how

how *Samſons ſeven-fold ropes pluck'd aſunder, even drawn from them ; like* Pharaohs *double Dreame*, where the thing was one, likewiſe theſe broken *Withes and ropes* reach to this ſevententh hundered yeare preſent not alone ; But to that ſevententh yeare of the Kings reigne, a time of greater famine then *Pharaohs*, when the plentie was not known, by reaſon of the ſcarcity following ſo grevious.

And now great *Brittaine* newly ſo ſtiled, accompanied with no few Honours that ſtarted up, have in this ſevententh hundred yeare ; Even as thoſe knots undone all and broken, with *Irelands* green plantation by the rootes pluck'd up : This *knot or union ſo faſt made, how is it come to nothing, but all up making ready in Armes* ; that beſide a *Coate-armes* borne, no other appearance at all remains, ſuddenly like *his armes* become *when he awaked ; great Brittains peace even ſo brittle ſtands as thoſe ropes, &c. Compard unto towe,*

or a piece of thred, choaked with Match and Powder now: for the ſweet ſents of *peace* and *plenty* injoyed Long: And handled *Thus*: Notwithſtanding, not unfore-told. None *Conſiders of that hand writing*, though *in* the Yeare, 1633. ſhewing, His Kingdome is devided and numbred &c. *Belſhazzar, it ſhall be eaſier for him in the day of Judgement.*

By the Prophet *Jeremiah*: *PASHUR which ſmote him, was rebaptiz'd*: VVho gave him that Name Compounded as unluckie as it was Long; *MA: GOR-MIS Sabib namely reſtles or feare round about being no leſſe* then great Brittains very *Motto*: VVherefore to make it good unto His Majeſtie two Names be attributed a Godfathers and Godmothers here: toward his regeneration Baptized in their teares, for *Salt that is wanting*. Now from *Samſon*: *JAMES* SON derived, and alſo Mother *Rachels* Name; hers added: drawne from *CHARLES*, to weare it for

for a Favour, as long as he lives here; *weeping becauſe they were Not*, or were loſt, *would not be comforted &c.*

The Lyon become a Noted ſheep, ſignifies: *for Rachell is a ſheep*, but herewith to give nevertheleſſe ſome comfort: *Thy Kingdome come &c.* Then the only remedie when all is done; *Come Lord Jeſus.* For what Thy Kingdomes are come unto, none need to ſhew it: They ſpeake for themſelves, round about plainly: and thus *Samſons* ſtory their ſtate ſets *forth*, no newes either Your hangings and Tapſtery makes it not a ſtranger, but Common blind *Ale-houſes* not without it, His lying in her Lapp a ſleep, whilſt ſhe pooles him &c.

And without ſtreining this *Legacie of his* too, beſids thoſe ropes puld in pieces, which became as ſinged with fire. VVith His *Brazon Chains*, as the one Stands for *Match*, the other toward your pieces of *Ordnance*. Faſtend this alſo on our *Effeminate*

time, *his ſeven Locks*, Left to this laſt hundred yeare : ſhewing what weaving and curlling we have of FALSE-HAIRE, by that going away of His, with the *Webbe* faſtend to the *Beame*; whoſe locks therein woven by her: who ſaid; Thou ſayeſt falſe, (*or*) haſt mocked mee, &c. Expreſſing *how men forbidden expreſly long Haire, yet the ſonnes of God will weare it* : ſome of them looking thereby more like the ſonns of Divels.

And ſo farther, *for the green Withs and new ropes provided of old, long ſince for ſuch Hell-hounds*, whoſe ſmoaking tongues as Links ſet on fire already, notwithſtanding RACHA, *he who cals his Brother ſo, he ſhall bee in danger of a Counſell, &c.* and ſo much for thoſe *Withs and ropes*; unuſefull neither for great *Brittains Navie and Taklings*, together with *Irelands Plow-Taklings* and other uſes, as aforeſaid.

And nevertheleſſe like the *Plague-tokens* of

of their inevitable end: The haſtie Meſſengers, likewiſe ſo many *Judgements* ſent forth ſuddenly forerunners of the dreadfull daies approach: *All prepared alike to meete the Son of God, as thoſe Hoggiſh Gergeſens, when all the Citie came out to meete Him, and beſought him to depart: And now truely fulfilled. The wedding is prepared, but they which were bidden, were not worthy, &c.* (Matth. 22.) *For nothing but in eating and drinking, and giving in Marriage, is this your haſtening* To *his Comming? Cleanſing your ſelves of all filthineſſe.* But returning to Times cutting off, which no more returns. That great Man ſealed in the forehead, or front with 1642. *Noahs dayes even ſhall declare the meaning of that ſcentence from our* Saviours mouth; *that no fleſh ſaved except thoſe dayes be ſhortned,* as much to ſay: *ſhall come ſhort of his dayes, at the time of the* Deluge alluding to it, when all fleſh periſhed, *except eight perſons.*

In like manner from the *Incarnation*,

(when *God became man, thought not ſcorne to take our Nature upon Himſelfe*,) From which time to his ſecond comming, Parrallels it Thus. But as the dayes *of Noah* were, ſo ſhall the comming *of the ſonne of Man bee*: For as in the dayes *before the flood, untill the day Noah entered into the Arke. And knew not untill the flood came, and tooke them all away: So ſhall alſo the Comming of the Sonne of Man bee.* And ſo all before the comming of the laſt day alſo *forewarnd* to be, appeares plainly (*Matt.24.*) Dated with the preſent yeare, 1642. *Two ſhalbe in the feild, two* Armes, to wit, *Two women ſhall be grinding at the* Mill, *&c.* and of our miſerable deviſſion, ſo much for a watch-word ſhall ſerve.

The ſeventh Angels Trumpet (*Revela.* 10.) give his voice on *Noahs ſide*, beſide that Angell that ſet his *Right foot upon the ſea, &c.* Whoſe feete as Pillars of fire: with that little Booke open in his hand: Even great *Brittains* revealed forewarning, That Ilands viſſitation: *That there be ſome ſtanding here not only, but throughout the World: that ſhall not taſt death, till the day*

of

of Judgement. And ſo take eate this little Booke, the Sacrament of his comming at hand:

As herein is no ſmall miſtery Conteind too, two-fold double Witneſſe appearing like all the reſt: *Judges the 15. 20. verſe, And he Judged Iſraell twenty yeares, in the dayes of the Philiſtins, &c. verſe 31.* and 16 Chap. *And he Judged Iſraell twenty yeares.*

Alſo, when the ſonns of GOD became Tyrants, and carnall (*Gen 6.*) My ſpirit ſhall not ſtrive alway with man: for that he alſo is fleſh. *Namely, how great ſoever*: Yet his dayes ſhall bee an hundred and twenty yeares: It includes *Times reigne*; This twenty yeares to be put upon his laſt ſcore. The Prophet *David* foreſaw this weeke (*Pſalm. 90.*) *A thouſand yeares in his ſight, are but as yeſterday.* The Apoſtle *Peter*: *One day with the Lord, is as a Thouſand yeares, and a Thouſand yeares, as one day.* *Daniel* the Prophet, that Maſter of *Arrethmatitians*: confirms that weeke thus; *He ſhall confirme his Covenant with many for a weeke, and in the middeſt of the weeke oblation ſhall ceaſe, &c.* The Meſſiah ſlaine, and the Cities Deſolation, to wit; in the fourth Thouſand yeare: Wherein not only ſhewed *Meſſiah* his dayes cut off: but *Time*, the ſonne of Eternitie, his dayes too ſhortned: Even one Thouſand yeares fulfilled, or compleat. For the Goſpels Progreſſe:

The 20. of the *Revela*: Thus ſpeakes; *That they lived,*

lived, and reigned with Chriſt, a Thouſand yeares: before theſe Idolatrous times of late. And therefore in reſpect of Time paſt, (our Saviours late comming Then.) The Apoſtle *Paul*, after this faſhion admoniſheth. *The Time is ſhort*, as much to ſay; *And to be ſhortned. For which cauſe, as if we poſſeſſed or enjoyed nothing. Corinth.7.*

And here adding but in a word or two, of the LORDS day; that alſo cut off: how this *Samſon* hath been ſhaffed: This *Samſon-day*, how it hath been obſerved and kept, after what ſpirituall faſhion; Even the LORDS houſe haunted by *Spirits of Divels*, no few amongſt thoſe *Tombes*, *&c.* Holding their Spiritual-Courts there, whoſe daily Office, and Occupation was, before their being caſt out of *Pauls*, Either to make many forſweare themſelves; Or to fill Priſons, with thoſe call'd by them, *Puritans*: and now, *Rownd-Heads*. For which ſenſleſſe, rediculous Name, not amiſſe with the Prophet, to beſtowe theſe for a *Girdle*: alwayes to bee girded with feare, round about *MAGOR MISSABIB*: thoſe Characters compounded of GOG, & MA:GOG: Compaſſing the *Camp of the beloved Citie of the Saints*: Whoſe number &c. *Revela.* 20. conſiſting of *Papiſts*, the Queenes Armie, and prophaine *Proteſtants*, before the day of *Judgement*, being let looſe: Theſe like *Herod* and *Pilate*, that were made friends, at variance before.

And

And wherewith obſerv'd, as it deſerves no other, as others have ſerv'd God, profeſſing themſelves his ſervants, and going contrary: as it were your ſervant &c: likewiſe by them as ſuppoſed. Their *Name* but uſed for the abuſing or betraying of their perſon; having firſt craftily gone about to cut the throats of ſo many: by giving them another *Name*: But to return; Thus this Sabboth too diſcarded: not onely Excommunicating the Lord *prophets and ſervants, &c.* but turned into a Day of Cardding, and Diceing, with ſweating *Paſtimes*: *Goe for thy labour, ſit downe and* ſpinne, *and* weave; plough, *and* ditch, *from henceforth in the ſweat of thy face Eate thy bread: Come no more into the garden of God*; ſo much for harkening to the *Serpents* voice: The flaming Sword beware: *Neither be grieved with him,* crying; *O my ſonne Abſolom my ſonne, my ſonne Abſolom.* (alſo) *O my ſonne Abſolom, O Abſolom my ſonne, my ſonne*: The *Saboths*

double *Eclips* : as much to ſay, or twice Chang'd and alter'd: That harkend not to that voice rather, ſaying, *verily my Saboths ſhall ye keepe, even he ſhall be cut off, that worketh thereon.* That day which was given *for* a perpetuall ſigne: *Exodus* 31. &c. No marvell or wonder therefore; our Houſes though viſited by the Spoyler and Plunderer with our day-labour, turned into Daies and Nights-warding and watching.

Nevertheleſſe, not cut off without declaring in the place (of this *Judas-day*, more like then the *Reſurrections*) a lawfull Succeſſor herewith ſhewed, &c. upon *Mathias-day*, how the Lot fell in the yeare 1633. that Mundaies firſt day of the weeke. In which aforeſaid yeare, the *Beaſt hee alſo aſcended then out of the bottomleſſe Pit*; *The ſon of* perdition: The laſt Arch *B.* gone to his owne place Now; by whom the word of God, in the Moneth *October* 23. was burnd, ſuffered Martyrdome by a Candle, *from his*

owne hand, at the High-Commission board Sacrifiz'd. And at this time, two Armies striving in the fielde for Possession, and in *Barke-shire* and *Oxfordshire*, where the *Heavenly* voice was *heard first* at *Englefield-house*: The *prime Shire* imediately *carried thereupon* to *Oxfoads* Parliament *to bee published*, *&c.* In the *first yeare* of the Kings Raigne, it being a *Roule* a *manuscript*, *revealing* the day of Iudgement, &c.

For which *Cause now* againe, a great *meeting of the Prophets*; as sometime in the daies *of John*, that *Conjunction then*: *Isaiah*, 6. *An ancient* Saint complaining thus, *Woe is mee*, *I am cut off*, (or undon) *because I am a man of uncleane lips*, *&c.* When as those Heralds of Armes present, *Each of them with six wings*, *twaine they covered their faces with*, *with twaine covered their feete*, *with twaine did fly*: *holy*, *holy*, *holy Lord of hostes*; *cryed one to another*, *&c.* *The whole earth is full of thy glory*: And here to bring these home to the dayes of *John*, in

the *Revelation*, &c: prophecying to his *Time*, even to the end of the world; being *Times Voices expreſly*: for no other then a third Sabbath to be through the earth, as expreſt by the foure *Beaſts*, and foure *Evangeliſts*, &c. give all their voices alſo, ſaying; *holy, holy, holy, Lord God almightie, which was, which is, and which is to come*: And for more light in this matter; (*Revela.* 4.) *The ſeven Lamps of fire before the Throne, &c. which are called the ſeven Spirits*: ſignifie no other then Munday, to be a Spirituall day. (*Chap.* 5.) Signified thus, *There ſtood a Lambe in the middeſt of the Elders, having ſeven eies, and ſeven horns, which are the ſeven* Spirits *of God, ſent forth into all the earth*: To wit, *Sunday* the middle Sabbath; the *Eie*, as it were, to the *Gentels*, that great light for ſeventeene hundered yeares ſpace. Likewiſe the Horns, the new Sabbath, *Munday*, as afore ſhewed: As the one proclaming the firſt *Reſurrection* or comming; So the other the Laſt, in the ſeven-

venteth hundred yeares to be recal'd. And thus our eternall Sabbath, & theſe Sabath-dayes, both in one, ſealed up in the little Booke.

Farthermore, for an addition theſe; ſhewing beſide how the Worlds ages being caſt into three parts. That had not thoſe daies before the Flood, been cut off or ſhortned; the Deluge had not been till *Noahs* Death, which lived 300. Yeares after, &c. *Enoch* his walking with God, confirms it: *Walked with God* 300. yeares after his begetting Children: as much to ſay, weary *Time* three hundred yeares, Comes before his *Time*. High time of ſuch daies to be disburthened.

And to touch this New-day with a coale from the Altar, ſhewed alſo the one even Munday purified, and the other remooved: As appeares in that Maſſage ſent *Herod*, who had ſhut up the Lords Meſſenger: Sonne of *Herod* the great ſo Sir-Nam'd, That be-headed Him: ſetting abroach his *Blood* for his Birth-day: better he never had been borne: *John* of *too* high a *ſpirit* to feed him with *flattery*, *tooke* our Saviour for *John* riſen againe, or ſome walking Spirit. The Lord ſends him word of the *Reſurrection*, ſaying; *go tell that FOX, behold* I *caſt out Divels, and will heale to day, and to morrow, and the third day* I

ſhalbe perfected: Neverthelesse I muſt walke to day, and to morrow, and the day following, &c. bids him doe his worſt; as much to ſay: which Ambaſſage, whether delivered it were, or no, wee read not.

But doubtleſſe for admonition ſpoken unto all ſpirituall *Herods*, neither being curious whether theſe came to her eare, indeavouring rather to unlocke or open the meaning of that. How coming to paſſe, *Herod* or *Hayreod*, to be Sur-named *Reynold the Fox*. Not onely becauſe *John* called our Lord, *Innocent Lambe*, made their prey, but his eare dedicated to her ſo, his *Dalilah*. Very likely he did weare ſome odde Locke, Fox-tayle-like, a ſcourge, as it were, of hayre, portending how, together with his Souldiers, our Saviour ſhould be ſtript, ſcourged, deſpiſed, and mocked by him.

Wherefore before that *Eaſter*, this word or mocke ſent him, that before had given his conſent: Onely for a raſh words ſake (as made an eye-wineſſe of his valour) to be-head ſuch a one, for ſuch a woman, partly becauſe of his alliance, &c. Then leſſen himſelfe. His greatneſſe makes himſelfe a fire-brand of Hell rather: And although this Fox, the firſt of that Name, is ſaid to be exceeding glad to ſee *Jeſus*, of whoſe coming then queſtionleſſe he was foretold, in that word ſent unto him; notwithſtanding, to thoſe queſtions of his, vouchſafed no anſwer at all.

As

As much to ſay, he had and would make good his word in the end, &c. Thus ſhee in ſuch obedience to her Mothers inſtruction; He ſtanding in as much awe of them both, thoſe *Philippian* Dames. And ſo much for an *Old Caſe* new reported.

And as in the Goſpell the five Yoke of *Oxen*, theſe ſerves for *OXFORDS Meridian*, which belong to His Majeſties invitation: *Hath MARIED a wife, and cannot Come, &c.* Yoak'd in the yeare, 1625. unequally. Alſo that Term of *FOX*, or *OXFORD*, to wit: Ominous to long Gownes; *Samſon* Companion too crafty for him; afords them that ſubject likewiſe to worke upon. So againe Laſtly: What Lacke yee? Doe you lacke Match, and Powder, or Cable-Ropes, or any Braſſe &c: Fetters toward Field-pieces, or long Haire any to weare? Or *Iriſh Withs*? Of theſe as much as yee pleaſe: *SAMSON* is provided for you, Bound to ſerve is; as long as he Lives: Even hee with thoſe grinding Gun-powder. That Mother and Daughter in the *GOSPELL*: *Two women ſhall be grinding &c.* The laſt dayes watch-word, ſo much ſhall hereof ſuffice. Onely theſe, (*Matt* 24.) Then *ſhall two bee in the Field, &c.* As it ſerves for this yeare 1642. with the ſevententh hundred yeare: So *Samſons* ſacrificing here his Life. Hee bearing as it were, the gates of Hell and Death:

Alſo,

Alſo, theſe beares date about this preſent *EASTER*, ſet forth in Honour of the glorious Reſurrection, his Life, and End.

And hetherto from Thence &c. Your Silence on all ſides, which concludes Conſent: Wherefore I Conjure and Charge the aforeſaid *Evill Spirits, or Legions, no more here to enter into this Kingdome from henceforth*: Goe downe into Hell, out into the fartheſt part of the Earth: *get thee hence, &c.* Glory, Honour, and Bleſſing.

From the Bleſſed *LADIE*,
her *Day* in *Lent*, *&c.*
1643.

None offer without *Priviledge*,
to Re-print *Theſe*.



20

A REPLY

TO THE

Frivolous and impertinent ANSVVER of *R.* B. to the diſcourſe of *P.* B.

IN

Which diſcourſe is ſhewed, that the Baptiſme in the defection of *Antichriſt*, is the Ordinance of *God*, notwithſtanding the Corruptions that attend the ſame, and that the *Baptiſme* of Infants is lawfull, both which are vindicated from the exceptions of *R.* B. and further cleared by the ſame AUTHOUR.

There is alſo a REPLY, in way of *Anſwer* to ſome Exceptions of *E.* B. againſt the ſame.

I IOHN 4. 1.

Beleeve not every ſpirit, but trie the ſpirits whether they bee of GOD.

I THESS. 5. 21.

Trie all things and keep that which is good.

LONDON,
Printed in the yeare 1643. Aprill. 14

TO THE READER.

IT commeth to passe often times, that words well spoken are by some ill taken, and matters clearely and plainely declared, are exceedingly wrested and perverted, and the good intent of person wholy subverted. It fared so of old with Moses, with David, with Jeremiah, yea with our Lord himselfe, and with all his holy Apostles in speciall: it so fared with holy Paul, the great Teather of the Gentiles, there were some that perverted his sayings to their owne destruction; the holy Martyrs and Confessors of the Truth, have had also experience of it in all Ages: all which considered I may not thinke it strange, or count it a new thing, that it so fareth with mee, being one of the meanest of the servants of Iesus Christ, and the rather for that I did looke for it, knowing I had to doe with persons of froward and perverse spirits, I indeavoured to make things plaine, so as I am checked for Tautologie by my opposite, I did indeavour with all Ingenuity to set forth the true meaning, and right grounds of my opposites judgement and practices, and then did make opposall by inferences and other positive arguments; I prayed them to measure such measure to me in way of their answer; but contrarily they have fained Imaginary things, and

2 Pet. 3. 16.

fathered them on me with more lying falſhoods: and alſo ſo perverted the ſence and playne intent of my diſcourſe, as were it not for the taking off the falſhoods they have fathered on mee, and clearing of my diſcourſe, and the matter therein ſet forth, I ſhould count it needleſſe to ſpend time and paines in making reply to ſuch a lame and meane anſwer, I ſhould have left it to the judgement of the ſtudious Reader, *whether he hath taken of the charge, and vindicated their judgement and practice from the errours and abſurdities by me objected. Now courteous* Reader, *thou mayſt take notice, that ſince the publiſhing of that ſhort diſcourſe touching* Baptiſme: *ſome in their Pamphlets have taken occaſion to carpe and ſnarle at ſome particulars therein. But now on R. R. pretending great ſtrength in himſelfe, and weakneſſe in the diſcourſe, would ſeeme to make a full anſwer, and overthrow all, and which is more, foyle the Authour with his owne Weapons, and with one word of his mouth to blaſt the whole diſcourſe. But ſure if he be well minded, he will be found a vaine boaſter, and one that either not underſtood what he undertooke to anſwer: like to him that* Solomon *ſpeaketh of, that anſwereth a matter before he heare it, or otherwiſe he hath dealt malitiouſly, and unlike the ſervant of* Ieſus Chriſt, *perverting the words, the ſcope and plaine meaning of his oppoſite, rather then confuting of him; toward the end of his* Epiſtle *he telleth his* Reader, *that not regarding to follow his oppoſite to and fro, a fine ſhift to put off, or paſſe by that he could with no ſhew or Colour anſwer) he ſaith he will reduce the whole diſcourſe to three heads, the ſecond whereof hee ſaith is the* Baptiſme *of the Church of* Rome, *ſure it is a wonderfull thing, that he ſhould reduce a part of my diſcourſe to ſuch a head (he dreamed certainly, for there is not one word, nor ſyllable of it in all my diſcourſe, let him looke againe, and take ſpectacle to help his eyes, and he ſhall not find it, I treated in my diſcourſe of the* Baptiſme *of* Chriſt, *under the defection of* Antichriſt *continuing* Gods *Ordinance, as Circumciſion continued*

Prov. 18. 13.

tinued Gods *Ordinance under the defection of the ten Tribes; he hath a matter in his Imagination, and that hee putteth in the ſtead thereof; and it muſt be admitted to be the ſame, or elſe* R. B. *will thinke hee hath great wrong done him, though it be never ſo contrary; if one had reaſoned to maintaine the Circumciſion of the Apoſtate Tribes to have been the Ordinance of* God, *and ſome in oppoſition ſhould have intreated of the Circumciſion of the two Calves at* Dan, *and* Bethell, *and ſhould be confident it is the ſame:* Salomons *ſaying would have bin made good, in ſuch a one as it is alſo in* R. B. *bray a foole in a morter, and his fooliſhneſſe will not leave him. I told him and made it plaine, ſo as he nor any other is able to gayneſay it, that corruption maketh not a nullity, which ſure he would have gayneſayed if he could, yet becauſe of the corruption,* Baptiſme *there muſt needs be an Idole, and his calling of it the* Baptiſme *of the Church of* Rome *will make it ſo, and none ſhall help it for to tell him, otherwiſe he will ſay as* Nicodemus *did, how can it be as if hee or thoſe of his opinion had infallible knowledge, and were able to comprehend all truth whatſoever, and what they doe not imbrace muſt needs bee an errour, and thoſe high ſinners that ſpeake or hold contrary, if* R. B. *did but minde his often changes he would not bee ſo high minded and confident, but would rather feare, hee was as confident of his firſt* Baptiſme, *certainly of his ſecond he was ſo, nothing might be ſpoken againſt them, but it was a great ſinne, and they high ſinners againſt the truth; yet he was miſtaken in his Iudgement in both, and they were Idolls in his account, and hee rejected them, and now this his third it is the onely truth, which none may ſpeake againſt, but he is a high ſinner, It were good for all men to beware of ſuch men according to* Salomons *Counſell:* My Son fear God &c. and meddle not with thoſe that are given to change; *a man that had a minde to come to* R. B. *in his third* Baptiſme, *before a yeare or two ſpent in the ſerious waighing of the matter, would find happily that* R. B. had left

Prov. 17. 22.

Prov. 24. 21.

his

his third Baptiſme, *and taken up afourth, for by that time he could eſpie ſuch faultes in his former* Baptiſme, *and alſo in my diſcourſe, as to overthrow it by it ſelfe will, it is likely finde ſomething in his third* Baptiſme, *to make him reject that alſo. If hee bee true to his owne principle, he will finde ſome errour or corruption in it as in the former, that will inforce him ſo to doe, I may tell him, and he and all other ſhall finde it ſo, that upon his ground nor tender conſcience ſhall ever be able to ſatisfie it ſelfe in a ſtayed condition, and if by a lye* R. B. *ſhall goe about to ſatisfie any (as he pretendeth that was the cauſe that moved him to anſwer my diſcourſe,) it will never doe it, ſuch are not much beholding to him, for neither they nor the truth needeth any mans lie, but I will forbeare to trouble thee further Courteous Reader.*

Thine in the ſervice of Love,

R. B.

A SHORT ANSWERE, TO A Paſſage in *R. B.* his Epiſtle to the READER.

IN his Epiſtle he telleth the *Reader*, that there needeth nothing to be ſaid to overthrow the matter of the diſcourſe, then what is contayned in it, and this he ſaith is in a matter wherein the whole building conſiſteth, but what now if *R. B.* miſſe in this, and be found to be deceived, as he was in his former Baptiſmes, then the whole building may, nay muſt be granted to ſtand. It is in the perpetuity of the Church-Eſtate under the *New Teſtament*, and ſo of Baptiſme, by which I difference the matter thereof; The further ſaith, I make Baptiſme to depend on the Church; but what then? then he inferreth that, unleſſe I be able to ſhew the continuednesse of the Church of *Chriſt* till theſe dayes, I cannot be aſſured that the Baptiſme there is the Ordinance of God: But what if I can ſhew this, where is *R. B.* then? but he ſaith *pag.* 2, 3. I confeſſe

ſeſſe I know none, nor doe I beleeve that any can ſhew any ſuch continuance,

But is worth the obſerving the evill dealing of the man, his willingneſſe to deceive, hee knoweth and the *Reader* may obſerve, I produced Scriptures to prove the perpetuitie of the Church in the World, ſuch as he nor any other are able to avoyde, or ſhew another ſence of them than that for which they were produced, I made an Inference from that in the 13. *Heb.* whereat he and others were much offended; Then I diſtinguiſhed thus, that this Eſtate of Chriſts-Church continued under *Antichriſts* exaltation, or elſe it continued ſomewhere elſe, as a part from under that deffection, for ſomewhere it muſt continue, that it continued any where elſe as in a pure way, I ſayd I did beleeve none could make it appeare, and therefore it muſt needs continue under *Antichriſts* exaltation; and that it did not continue other where than under the deffection of *Antichriſt*, I alleadged thoſe Scriptures of the Univerſalitie of the defection, and the *Waldenſes* being the firſt fruites to God, which could not be if the Church had continued any where pure, which it did not, but in defection it continued without being made *null*: what ever *R. B.* thinketh to the contrary, now what could be more plaine than this as in my diſcourſe may be ſeen: With what face then doth *R. B.* feed his *Reader* with ſuch a fable, and ſo abuſe his oppoſite, and triumph in his owne folly, and cry victorie; truly he in this dealeth with his oppoſite as the Divell dealt with our Lord, keeps back a mayne part, and ſo ſhewing a mind to ſmother the truth and keep it in unrighteouſneſſe, I will appeale to any indifferent Judgement, if it be not fully declared what is before ſaid, and that I hold the continuedneſſe of the Church-Eſtate, under the defection but not in a pure way, and if *R. B.* or any other thinke this a new opinion, it will but ſhew their

Ignorance

Ignorance, for as learned and godly men are my Leaders herein, as thoſe hee catcheth at for advantage touching Baptiſme of Children, being a humane Ordinance, namely Mr. *Junius Duplices* Lord of *Morney*, the harmony of the Churches confeſſion and others.

The holy Scriptures I ſhewed did holdforth the continuation, and perpetuity of the viſible Church, a plant of Gods owne planting, not to be rooted out for ever, as it had continued from Abraham *to* Moſes, *from* Moſes *to Chriſt, ſo it ſhould continue for ever, for proofe whereof I ſet forth ſundry ſcriptures, as in my diſcourſe may be ſeen.*

To which *R. B.* in ſtead of granting or denying, entereth upon a diſcourſe to prove a matter neither in queſtion, nor yet ever by any denyed, and in the end without ſhewing any right ſenſe or meaneing of thoſe Scriptures, the better to informe his Reader, he flatly denieth the ſenſe of his oppoſite, and calleth him falſe Prophet, and on that hath ſpoken preſumptuouſly in the name of the Lord; a heavie charge: he onely inſtanceth in thoſe two Scriptures that are propheticall, *Eſay* 9. 7. 59. 27. happily hee might feare there might be ſomething in the other, ſo he paſſed them by; But thus he proceedeth to reaſon, that if the viſible Church of Chriſt hath not had a perpetuall, interrupted ſucceſſion in the World, ever ſince the firſt planting of it till theſe dayes; though the Propheſie bee true, yet the ſenſe of his oppoſite is falſe; here by the way I note how *R. B.* corrupteth his opponents concluſion with words of his owne coining, which words indeed are contradictorie, and plaine *non-ſenſe* in regard of the thing in hand, the matter in hand is the perpetuity or continuedneſſe of Chriſts Church in the world; he commeth with perpetuall interrupted ſucceſſion; this ſucceſſion he hath often in his anſwer, wherein hee juſt ſpeakes like a Parret; perpetuity and ſucceſſion cannot ſtand together,

for where there is perpetuity of a thing there is no place for ſucceeding; ſucceeding or ſucceſſion may be in regard of an Office, one giveth place another ſucceedeth, and taketh place, but cannot be ſo with the Church, as in my diſcourſe may be ſeen: it may increaſe and decreaſe, but it alwayes abideth for ever, ſo as his ſucceſſion is an *Ignoramus* if not a Bull: But he commeth to anſwer, hee will make my owne matter confute mee, I ſaid the defection was univerſall, I ſo ſay ſtill; as ſaid the *Waldenſes* in regard of purity were the firſt fruits unto God; he ſaith ſo too: But it is much he will acknowledge them ſo to be (hee may wrong his cauſe ere he is aware, they were not Diſciples by totall dipping, the French Churches proceeded of them *R. B.* might have been baptiſed by them, they were the firſt fruites as he confeſſeth, ſo as he and his toall dippers cannot be it or them: but where did I ſpeake of, and prove the univerſality of the defection, not to prove the utter ceſſation of the Church-State. *R. B.* cannot be ſo blind, but to manifeſt that it continued not in a pure way as a part from the defection, but under the defection I ſaid it muſt needs there continue: and the errour and abſurditie of ſuch an opinion I deſired any to ſhew if they could, ſo as had not *R. B.* been a vain Caviler, he would not have left the plaine matter and drift, as he hath done, and by leaving out the diſtinction with the drift, made a part, as if it were ſome other thing; But now further as he granteth the largeneſſe of the defection, and the *Waldenſes* to bee the firſt fruites to God, ſo he confidently denieth the continuedneſſe of the Church-State in the World, eſpecially under the defection, but let his reaſons be weighed; firſt is becauſe it was given to him, namely *the man of ſinne that ſitteth in the Temple of God) to make warre with the Saints, and to overcome them*, a weighty reaſon, thus: muſt needs die or ceaſe to be, becauſe overcome; a perſon is overcome when

Pſal. 121. 1.

Theſ. 2. Rev. 13. 7.

when he yieldeth ſubmitteth himſelfe, ſo a Kingdome and a Citie, yet they ceaſe not to be, Beſide it was about particular Saints that were overcome; what is this to the ceaſing of the whole Church? this reaſon is ſo lame, it had need of another to ſupport it, which he addeth to as little purpoſe, if to overcome then they could not cõtinue; wonderfull: ſo before: yet further he ſaith, *if the Church continued he did not overcome them and kill them with the ſword*, Rev. 13. 15.

Anſwer, Some of the Members might bee killed as *Antipas* was, that faithfull Martyr: the Church-Eſtate or all the Churches of Chriſt killed with the ſword, and ſo overcome, is reaſon without ſence, ſuch as *R. B.* himſelf will not believe, when he hath better conſidered of it, if ſome of the Members of *R. B.* Church were killed with the ſword, yet he would thinke his Church might continue, yea if all of them were ſo killed, yet he cannot but think the Church might continue ſome where elſe, but belike feareing his reaſons to be weake he hath a further reaſon to prove the Church did not ſo continue, *Thoſe that worſhipped the Beaſt were ſuch whoſe names were not written in the Lambes booke of life*, therefore the Church it could not continue, what the ſtrength and force of this reaſon is, is beyond my capacity till it be explained: reprobate men *worſhipped the Beaſt*, *ſo they worſhipped the Calves of old, and Idolls of Gold and Silver*, *and their Gods were as their Cities*, what is that to the ceaſing of the Church? *R. B.* had need goe to Schoole to learne ſtronger reaſons, it is no marvell he ſhould be ſo confident: he fulfilleth the Proverb, none ſo bold as blind *Bayard*: but he goeth on further in this his perverſeneſſe, and ſpeaketh of the *Greeks*, and would make his *Reader* beleeve I hold no Church-Eſtate remaining among them, becauſe I ſaid there is little difference in their defections, and the Romaniſt, and they will ſtand and fall together; being meaſur'd by a like meaſure.

Rev. 3.

Rev. 13.

Hoſe. 13 2. Pſal 106. 36. 38. Jer. 2. 28.

Anſwer, they will ſo ſtand together as that the Church-Eſtate will remaine in the one and other, whatſoever *R. B.* is able to ſay to the contrary, after this hee taketh notice of what elſe where, he conſealeth of the Churches continuance elſe where, might have added in a pure way: I ſaid I ſuppoſed none was able to make appeare, ſuch a continuedneſſe to have been in the World, if any could I ſaid and ſay ſtill, I ſhould be glad; and were it not a matter to be glad of it, would not *R. B.* be glad alſo; happily he would be ſorry, becauſe his new way would bee diſparaged, yea indeed overthrowne, and he foreced to be baptiſed a fourth time: But having thus gone on, he ſaith who can beleive his expoſition of *Eſay* 9. ſeeing he to wit his oppoſite, teſtifieth that none is able to make the truth thereof (of what of the Church in purity her continuance? but in defection under the *Greeks* & *Romaniſt* it may be made appear, where will *R. B.* be then among thoſe falſe Prophets he ſpeaketh of: but further? here he ſaith it muſt follow (right or wrong) that I have given a falſe Interpretation of *Eſay* 9. and alſo of all the Scriptures, to prove the perpetuity of the Church, and none ſhall bee able to cleare me. But where is that true Interpretation of *R. B:* that might informe his *Reader*? he hath not ſtudied it yet, unleſſe it be that the Church is ceaſed, let the Scripture ſay what it will, becauſe otherwiſe his opinion cannot ſtand, ſo he proceedeth that thus having confuted my ſelf, he thinketh it needleſſe to ſpend time in the confutation of it; It was time ſpent indeed vainely for him to meddle; unleſſe he had better underſtood what he tooke in hand, after he falleth a complaining of wrong done, for being blamed for not beleeving the Churches continuance in the World, then it ſeemeth they doe not beleeve the continuance, but the ceſſation they doe, they had need of better ground to beleeve againſt ſo many cleare Scriptures

tures, then yet R. B. hath found out; but how ever I did not miſtake their judgement, in that I ſaid there was no ground for their practice, till they did beleeve ſuch a ceſſation, which they doe, and ſo their practice is grounded on a groſſe errour, and a flat denyall of the Scripture: cleare it if they can, but having ſo marvellouſly quited himſelfe, as he thinketh, he complayneth further, for being accuſed for making Chriſt a Widower;

Anſw. If the viſible Church was Chriſts wife, and it died as you beleeve and, hold and remained without being: for a long ſeaſon was not Chriſt a widdower then and all that time? if he would but be pleaſed to minde the 5th. of the *Epheſ.* he would confeſſe it, Chriſt ſometime had a Church but he loſt it, is he then to day as hee was yeſterday? obſerve what tautologie hee here uſeth, or *non-ſenſe*, perpetuity and ſucceſſion, which I would not mention, for I thinke he is no great Artiſt as well as my ſelf, ſave only he ubraided me with it in his Epiſtle, he asketh me whether I would have them to beleeve that I cannot beleeve my ſelfe.

Anſ. I can beleeve and doe, the Churches continuance in the World, under the defection of *Antichriſt*, if they did beleeve ſo too it would pleaſe me well, and ſure there would be no place for their unwarranted proceed:

But this of being charged with making Chriſt a Widower ſticketh neere his ſtomack, hee cannot digeſt it, therefore he hath a lame conſequence about it ere he let it paſſe: If Chriſt be a Widdower, if he have not alwaies a viſible Church in the World, then hee inferreth that there is no ſalvation out of the viſible Church, Indeed ordinarily the learned have held there is not, but extraordinarily there may: but what then? thinking belike there was litle in this, he addeth none can be ſaved which are not firſt united and made one with Chriſt, whether he meane union

on of Faith or Order is hard to be ſaid, ſuppoſe union of Faith what is that to the queſtion in hand? and I would aske *R. B.* what ſhall become of Infants, but becauſe he propoundeth it as an inconvenience, attending the holding the perpetuity of the Church, and ſo asketh me the queſtion which he might have ſpared, till he could reſolve what ſhould become of Children dying in Infancy, I ſhall anſwer, that *John Hus*, and *Ierome* of *Prague*, and other holy Confeſſors of *Ieſus Chriſt*, they had union with *Chriſt* by Faith, which is firſt and maine, yea they had relation to the Church, though in deep deſection, ſo as he publiſheth his hope in vaine, he ſaith further, if they were united to *Chriſt*, then *Chriſt* may have a ſpouſe, although no viſible Church in the World; but he doth but ſay it, wee may chuſe whether we will beleeve him. It is as much *non ſenſe*, as if we ſhould ſay *Chriſt* may have a Spouſe, though hee have none, ſure *R. B.* grew dull and much forgot himſelfe.

The next *Section* containeth for the moſt part *tautology*, the man delighting to ſport himſelfe like a foole with his owne bable, onely he had a minde to aske me a queſtion which I ſhall anſwer in convenient place.

R. B. Proceedeth further, and hath another bout concerning the perpetuity of the Church, carrying along with him his deviſed fable which he ſtill fathers on mee, without which he can ſay nothing, he tells his *Reader* that I ſay, ſeeing none can make it appeare elſewhere, he might have added in purity: he ſaith I ſay it is likely it continued under *Antichriſt*, ſo it ſeemeth he knew my drift, and did of purpoſe wreſt and pervert my words.

But he here demandeth how it can bee probable, why, becauſe a little before I ſpake of the univerſality of the deection, I did ſo to ſhew no Churches remained a part in a pure way, therefore I ſaid there that which hee alſo

mentioneth

mentioneth here, that in that regard the *Waldenſes*, were the firſt fruits to God they comming firſt out of defection into purity, but the 2 *Theſſ.* 2. troubleth the man much, and that I alleadge it to prove the Churches continuance under the defection of *Antichriſt*. This is a riddle to *R. B.* and he is as a in a maze, but hee anſwereth plainely here, that Temple here ſpoken of where the man of ſinne ſitteth, and is worſhipped cannot bee taken for the Church of God; but what is his reaſon, becauſe it is ſaid verſe the 3. *the man of ſinne is not revealed, till firſt there be a departing*: then v. 9, 10. he ſpeaketh of his deceiveableneſſe in the way of his comming, he asketh himſelfe a queſtion, and maketh himſelfe anſwer ſuch as it is, in whom ſaith hee not in the Church but in them that periſh; as if many of the Church might not periſh, ſure he forgetteth the Parable of the ten Virgins, that five were wiſe and five fooliſh; but doth *R. B.* indeed thinke that the myſtery of iniquity roſe, not in but out of the Church, that is a rare opinion and ſingular judgement, which I never heard of before, and moſt contrary to the truth, for the Churches might have continued till now in purity but for the working of that myſterie, and beſide I would faine learne how it ſhould be a myſtery it ſimply in the World, not at all in the Church, I had like to have paſſed by his reaſon, the falling away is firſt, the revealing is after, what of this? when the man of ſinne which began to worke in the Church in the Apoſtles time had got ſome ſtrength, then he ſhewed himſelfe more fully; but he ſaith it muſt needs follow, that ſeeing the perſons the matter of the Church are departed from the Faith: therefore it muſt needs follow they are not in any wiſe to bee eſteemed the Church of God he doth but ſay this alſo we need not beleeve him unles we will, but ſure this departing was not totall like their dipping, *Iudah was departed from God and followed Idoles,*

Mat. 25.

Pſal 106 28. *Ezech.* 16

Rev. 16. *Idoles*, yet with *Iudah* was Gods Church, ſo it may be and is under the defection for all his ſaying, in no wiſe it cannot be, he would further inforce it from my judgement about the *Beaſt*, and becauſe they that wonder after the *Beaſt*, and follow him, are ſuch as *are not written in the Lambs booke of life*: It may be I am dull, ſure I underſtand not where the force of this reaſon lieth in regard of the matter in hand, what if I doe hold the Church may conſiſt of ſuch? many of whom may periſh, I thinke the Scripture will maintaine me in it.

But he hath a wonderfull concluſion, I doe not ſay it is preſumptuous, but ſure it is blaſphemous: his expoſition of 2 *Theſſ.* 2. He ſaith the Temple there is no more the Temple of God than *Antichriſt* that ſitteth there is God, nor no otherwiſe to be eſteemed, nor hath any on more reaſon to affirme the one than the other, ſee if he doe not taxe the Spirit ir ſelfe, for the Spirit with more reaſon affirmeth it, then *R. B.* hath reaſon ſo arrogantly to ſpeak as he doth. It were good for all ſober minded men to beware of ſuch deſperate contradictors of the word of God, weigh but the matter ſeriouſly; is there no more reaſon to affirme the one than the other, why doth the Spirit ſay he doth ſit in the Temple of God, what Temple hath God in the World but his Church? and that is called his Temple every where.

2 *Theſſ.* 2. 7. The myſtery of inquity it roſe up in the Church, how long it was before the Church was deſtroyed by it, *R. B.* cannot tell at the firſt, it was of the ſame nature being weake; as after when it was ſtrong, and was exalted to that height, all which weighed it will appeare, that *R. B.* had little reaſon to ſpeake preſumptuouſly as he hath done: he taketh what he hath ſaid for a full confutation, and that it caunot bee any ſuch continuedneſſe of the Church, and moſt impudently fathering a lie upon me he concludeth

concludeth this matter: It muſt bee as *R. B. pag.* 2. ſaith, that under the defection of *Antichriſt* it could not continue, but where are any ſuch words in *page* 2. or in any part of my diſcourſe, no marvell he that durſt be ſo bold with the Scripture, ſhould deale ſo by me, ſure his Church if it continue till they know it, will deale with him for it, for without & not within is place for all liers, Thus I have followed him to and fro in this particular of the Churches perpetuity, and continuedneſſe in the World, particularly under the defection of *Antichriſt*, I doubt not but it will appeare to be a truth for all *R.* B. hath ſaid, or is able further to ſay to the contrary, that he beleeveth it not I ſuppoſe it doth plainely appeare, that they in their way have no ground to goe on till this beleeved, namely the ceſſation of the Church, that their practice is grounded upon the denyall of a truth, fully held forth in the Scriptures of the Churches perpetuity, let them ſhift it if they can, and in their next let them informe the *Reader*, the true ſenſe and right meaning of thoſe Scriptures by mee alleadged, and I only adviſe they take heed of falling into ſome familiſticall ſtraine, I have done. *Rev.* 22. 15.

Now he proceedeth to Baptiſme and ſaith, ſuppoſe the Church hath continued, then Baptiſme by which the matter is difference't cõtinueth alſo, ſo it is probable his Baptiſme is the Baptiſme of Chriſt derived from thence, *R.* B. hath forgot his queſtion, he asked me before, and merrily ſaid it was a bull: but what thinketh hee, is not the derivation good and rationall? he would have it taken notice of, that the beſt ground his oppoſite hath is but probability. But it were well if he would once leave his fabling: I ſaid it was more than probable, and I thinke that is certaine if I miſtake not.

But further he ſaith, ſeeing I hold Baptiſme dependeth on the Church: he addes true; and ſo maketh a hinge for

his doore to goe up on, I would faine know where he learned in the Scripture this true and falſe with reference to the Church, and Baptiſme, it will trouble him much to finde it: the Church is either the Church of God, or it is not, and ſo Baptiſme is either *Chriſts* Baptiſme or it is not, but of this by the way; in the next hee will happily ſhew it, then he proceedeth and taketh notice that I hold not the *Church* of *Rome*, the *Church* of God, but that State I hold to be the mother of *fornication*, *Sodome* and *Egypt*: he thinketh it muſt needs follow that the *Church* of *Rome* hath not the Baptiſme of *Chriſt*; he is ſo frequent in the change of Termes, as I might make a booke of it, I write of the *Church* and Baptiſme, the Ordinances of God continuing under that Roman State in that defection; hee is alwayes up with the *Church* of *Rome*, and the Baptiſme thereof, hee cannot reach higher in his underſtanding but it muſt bee the ſame, and from that, that I hold the *Church* of *Rome*, not the *Church* of God, hee will make it follow, whether it will or no, that the *Church* of *Rome* hath not the Baptiſme of *Chriſt*: will he make it appeare that Baptiſme doth not remaine the Ordinance of *Chriſt* under that State? who hath ſaid the *Church* of *Rome*? This he will make to appeare by a lame Argument, thus, if the *Church* of *Rome* hath not continued (what meaneth the man, it never was the *Church* of God, although God had a *Church* in the Citie of *Rome*) therefore Baptiſme by which the matter of the *Church* is differenced, hath not continued in the *Church* of *Rome*, ſure this is a bull, the *Church* I indeed hold continued in the defection, and under the Roman State, though *R. B.* fathered a lie upon me and ſaid, I held it could not there continue, and as the *Church*, ſo Baptiſme by which the matter of the *Church* is differenced, not pure matter from corrupt, but matter from that which is none at all; as for

true

true and falſe they are words of his own coyning as before, not found in the word of God.

So as here hee taketh occaſion to anſwer a paſſage in in my diſcourſe, wherein I deſired any to ſhew the errour or abſurdity, hurt or damage that commeth or holding the *Church* and ordinances to have continued under the defection, &c. as in my diſcourſe may be ſeene. *R B* here ſaith, I may eaſily ſee it from what I have written my ſelfe well, what is it? This it is that Baptiſme differenceth the true matter from the falſe, notorious fabler and falſiner! againe in his inference, if the Baptiſme of *Rome*: inſtead of in the defection: and thus he goeth over and over in his termes, be the Baptiſme of *Chriſt*, which differenceth the true matter from the falſe, yet more of this coyne: It ſhould be, which differenceth the matter of the *Church* from that which is no matter, and the matter bejng ſo laid downe. Where then is *R. B.* his great abſurdity, that I may ſo eaſily ſee, ſure hee may more eaſily ſee his folly and baſe dealing, without true and falſe, and ſuch words of his owne foyſting in his inference, and pretended abſurdity vaniſheth in the ayre: but what *Tautologie* he here uſeth of this true and falſe, it is much to ſee men love the bratts of their owne braine. The ſumme of that great abſurdity that *R. B.* can ſhew of holding as before is ſet forth, is only, this Baptiſme under the defection differenceth the matter thereof, the *Church* from that which is no matter at all, ſuch as are the *Iewes*, *Mahometans*, and other Heathen, and doth it not? and this is his great abſurditie: It were well for *R. B.* if no greater did follow of his holding the viſible *Church* of *Chriſt* to be ceaſed out of the World, his cloſe of this *Section* a is ſeeming contradiction he ſuppoſeth in my tenent, wherein he ſtill abuſeth me and my *Reader*; he ſaith I affirme *Rome* is the Mother of Fornication, I doe ſo: and alſo that *Rome* is the

true Spouſe of *Chriſt*; where have I ſaid ſo in all my diſcourſe, he cannot end one *Section* without fathering ſome falſe matter on me.

But with the leave of *R. B.* for more full ſatisfaction to the *Reader*, I ſhall ſhew that there is a different conſideration to be had of the *Church* in defection, and that it may be minded diverſly either in a good ſenſe, or in an evill, though he happily cannot ſee it, ſo as in on conſideration according to the corrupt defiled condition, it may be called *Sodome*, and *Ægypt*, the Mother of Fornication, and yet in ſome other ſence, and minding the Church of God, *R. B.* will hold himſelfe both a Saint and alſo a ſinner, but this in a diverſe conſideration and reſpect, *Iudah* was the Church of God, and yet ſhe is called *Sodome* and *Gomorrah*, and an Harlot, and *Laodicea* the *Church* of *Chriſt*, yet in an other weighing; ſuch matter as was fit to be ſpued our, the great abſurdity before lieth in *R. B.* his lame underſtanding. And now he commeth after his great travell to conclude this matter thus, that ſeeing true Baptiſme differenceth the true matter from the falſe, obſerve that without true and falſe he is aground and cannot ſtir, but he ſtill impudently will father this on *P. B.* and yet further ſaith I ſay ſo in my Epiſtle, where there is no ſyllable to any ſuch purpoſe; he proceedeth in his concluſion, the Baptiſme of the Church of *Rome* is not the Baptiſme o *Chriſt* that differenceth the true matter from the falſe; a very worthy concluſion, a bratt of his owne braine pleaſeth him well, and ſo I leave him to hug his true and falſe; I ſhall now deſire the indifferent Reader to mind whether *R. B.* hath ſaid any thing to purpoſe againſt the perpetuity of the Church yea or no, or againſt the ſence of the Scriptures by me alleadged to prove the ſaid perpetuity.

Eſay 11. *Ezec.* 16. *Rev.* 3.

And alſo neither I did not ſay right, that there is no ground for their practice, till they hold this that the Church

Church is ceaſed and not to be found in the World, which it ſeemeth to be very playne by *R. B.* that they doe hold, and ſo lay for the foundation of their practice, and proceed, a foule errour; no marvell they bee no more ſtable, and ſetled, but ſtill in their changes, how forcible are right words? but what doth wrong reaſoning profit? it will never ſatisfie any tender conſcience certainly.

R. B. Proceedeth to Baptiſme, and taketh notice of what I ſaid, that if the Church be ceaſed then Baptiſme is ceaſed: here now he is ſomething more calme, he wants his true and falſe to help him out, to that he anſwereth, that although Baptiſme were ceaſed, ſo as there were no baptiſed perſon in the World: yet as long as Baptiſme is found in the word with a Commiſſion to doe it, he doth but beg the thing in queſtion never anſwering to what I objected in this caſe, here the 28th. *Matth* muſt be alleadged but to what purpoſe, I ſuppoſe none can tell: Baptiſme he ſaith may be obtained without any ſuch ſpeciall Commiſſion as had *Iohn*, if an unbaptiſed perſon ſhall doe it. *R. B.* will excuſe him of running before hee is ſent, though God never ſpeake one word to any ſuch ſo to doe: But he ſaith it will follow no more to be unlawfull ſo to doe: then it will follow that becauſe *Abraham* might not circumciſe himſelfe, and Males before circumciſion was inſtituted, and he commanded ſo to doe, therefore the *Iſraelites*: ſee the weakeneſſe of the man in his Argument, he ſhould ſay therefore the *Philiſtimes* or other Heathen might not circumciſe themſelves after. Indeed ſo he had overthrowne himſelfe: for they might not, though Circumciſion was inſtituted and commanded: yet they muſt goe to *Iſrael* as I urged the going to *Sion*, and there lighting their candle, as the Heathen of old did to *Iſrael* which he paſſeth by with ſilence, here is *R. B.* his Argument, Circumciſion is inſtituted and commanded:

Iob. 6. 25.

Ier. 23. 21. 7. 22.

ded: therefore the *Philiſtines*, *Æthiopians*, and other Heathen might circumciſe themſelves and their Males, I ſuppoſe hee holdeth not ſo; if he doth hee holdeth contrary to the truth, and this is the very caſe, which *R. B.* pleaſeth himſelfe withall; but hee proceedeth further, and argueth upon the point of neceſſity, It was neceſſary for *John* to have Commiſſion, as it was neceſſary to have a patterne for the firſt building of the Temple; but here hee evadeth from the Commiſſion to the Pattern, and ſo deceiveth the *Reader*: I would faine know of *R. B.* whether they had not a ſpeciall Commiſſion to build the ſecond time.

Hag. 1. 7. 8. It is ſure they were not onely ſtirred up, but bid goe up and build the houſe, and God would be mercifull to them: But now *R. B.* tell me becauſe there was a Temple deſcribed in the word, and that was ruined and overthrown, might they build it againe before God bid them? might they build it in any place? and which is more and indeed to the life of the matter, might any but thoſe of *Iſrael* build it? I am ſure it was ſaid to others it was not for them ſo to doe, though the patterne was in the word, as in like manner it belongeth not to unbaptiſed perſons to baptiſe, though the patterne be in the word, it is onely for ſuch as are baptiſed. *Eſra.* 4. 3.

To that objected that the Commiſſion 28th. *Mat.* It was onely to baptiſed perſons, and intendeth none other; *R. B.* anſwereth it requireth all perſons as are made Diſciples, or ſhall be to be baptiſed, if hee had inferred that it is moſt likely there ſhall bee a continuance of baptiſed perſons in the World, that ſo his pleaſure might bee obſerved he had ſaid ſomething: but he ſaith Chriſts voyce muſt be obeyed, therefore he concludeth a neceſſity, to doe as they doe: run before they are ſent, baptiſed they muſt be, why have they not a little patience? baptiſed

perſons

perſons there are none in the World, yet another lie muſt be fathered on *P. B.* to make good the matter, hee believeth none in a pure way, but under the defection there might be ſome alwayes found, *R. B.* might know I reaſoned from their ground and practice, and not from my owne judgement, if he were not blind or a vaine Caviller as I told him before.

But it appeareth to be true, that *R. B.* indeed holdeth ſo, that at ſome time lately there were no baptiſed perſons in the World: And yet Baptiſme might be raiſed againe well enough: there being none, how then? why ſaith hee in the 2. *Time*: 2. 16. *The Scripture is profitable and ſerveth for inſtruction in all righteouſneſſe to perfect the man of God unto all good workes*, as is there declared, if to all ſaith hee then to this of Baptiſme: *R. B.* upbraided me for miſapplying the Scripture, but it were well if *he had firſt ſeene the beame in his owne eye, and caſt it out*. truly this is a wonderfull thing that ſo rare a practice ſhould have no better ground: the Scripture did not furniſh the Heathen to circumciſe themſelves to erect a Church among themſelves to offer Sacrifice, yet theſe were good workes: It was a good worke to build the Temple, yet the Heathen were not furniſhed to doe it as before, God is the God of order which when it is neglected, for breach of due order he is offended, he is diſpleaſed as in the caſe of *Uzzah*: it was not for *Saul* to offer ſacrifice though it were a good worke as it is not for an unbaptiſed perſon to baptiſe: though *R. B.* doe fooliſhly inforce it by vaine confidence, the Iron was dull that he needed to put to his ſtrength: But let us ſee what it is he thus confidently affirmeth, that as at the firſt *Iohn Baptiſt* at the command of God baptiſed others, though unbaptiſed himſelfe, even ſo according to his example written for our learning we are taught what to doe in like caſe of neceſſitie, he at length

2. *Sam.* 6. 6. 1. *Sam.* 13. 12.

is arrived at a faire haven, neceſſitie hath no law, being in a great ſtraite indeed, brought upon themſelves by their erroneous ground, of holding no baptiſed perſons in the world, after the example of diſobedient *Saul*, being in great ſtraite, they are bold to baptiſe others, being unbaptiſed themſelves, our Lord did not ſo, though he were the King of the Church, as I told them before, which he tooke no notcie of: but yet further he ſaith according to *Rom.* 15.4. A diſciple at the command of Jeſus Chriſt, where is that command in the 28. of *Matthew*, this ſerveth at every turne, as true and falſe did before: it is foure times alleadged in this ſhort ſection belike to fill up, that he might ſeeme to ſay ſome thing, but it may not be counted Tautologie: but doth the 28. of *Matthew* command unbaptiſed diſciples to baptiſe others, ſure *R. B.* is miſtaken and never able to make any ſuch thing appeare.

If any ſay *Johns* example is extraordinary, and ſo not exemplarie: he anſwereth, theirs is an extraordinary caſe, truely ſo it is: without the rule of the Scriptures: but it may be *Davids* eating of the Shew-bread will ſtand them in ſtead. Indeed, in the caſe of extreame hunger to preſerve life it might: in exſtravagant courſes, ſuch as cannot be warranted by the Scriptures, ſome have done as here *R. B.* doth, catch at *Davids* example, upon ſome caſe of neceſſitie, to doe that which is not lawfull; this is their caſe he ſaith, and hereby he ſaith, they juſtifie their practiſe, but how well, let all men judge. But ſure *R. B.* forgot himſelfe in this, or otherwiſe he diſſenteth from others of his judgement. There were baptiſed perſons in *Holland* of a hundred yeeres diſcent and more, to have repaired thither were more eaſie, then for the *Eunuch* to have gone to *Jeruſalem*; as eaſie it was, for them to have gone thither, as for our Lord to have gone over *Jordan* to *John.* If *R. B.* queſtion their baptiſme, it is much: happi-

Acts 8.

Matth. 3. 13.

ly

ly he may, becauſe they practiſe not totall dipping; then ſure it is likely, the reſtoration is but of two or three yeeres ſtanding, a very rare buſineſſe, and how rare are baptiſed perſons, he concludeth there needs no new commiſſion to raiſe it againe, we may beleeve him if we will: All the reſt of what I wrote concerning this matter *R. B.* paſſeth over, not finding as is likely what to anſwer, in ſpeciall, that which I declared concerning corruption, not making a nullitie, he concludeth this matter with ſaying, their practiſe is not like that of *Nadab* and *Abihu*, and ſetting children againſt perſons of yeeres, he would make as if his opponent, were againſt the baptiſing of beleevers, or perſons of yeeres, becauſe he holdeth the baptiſing of Infants: a fallacie and fond conceit, as if ſuch of old as ſhould hold the circumciſion of males at eight dayes, muſt needs be againſt the circumciſion of men of yeeres. But I muſt tell *R. B.* that it was unlawfull to circumciſe thoſe of the ten tribes, when they were of yeeres, that had beene circumciſed, though in Apoſtacie in their infancie. And this is indeed the true caſe betweene *R. B.* and his opponent, if he could or would ſee it.

New things are very pleaſing, and many are much taken with them, as is *R. B.* with dipping, about which he taketh great paines, produceth many Scriptures, and would ſeeme to be ſo ſtrong, as nothing is able to withſtand him: Firſt, he ſaith, I am greatly offended, he doth but ſurmiſe, for he cannot gather it out of my diſcourſe; he ſheweth what dipping he meaneth, total dipping of the whole man over head and eares; he pretendeth this is the commandement of God, wherein the 28. of *Matthew*, this now muſt ſerue the turne, as true and falſe did before: but ſure it is a rare thing to gather it thence, for if dipping were there injoyned, yet ſure totall dipping cannot be: It is not ſaid goe dip all nations totally, or over head and eares, certainely

*Cor.*12. *Rom.*6. *Matth.*28. 10. *Mar.*1.9. *Mat.*3.16. *Ioh.*3.23. *Act.*8.38.

tainely, this totall dipping is ſome voluntary religion, having a ſhew of wiſdome; as mens owne wayes have; he quoteth many places, and ſundry examples, but ſute the man is as one that looketh through a greene-glaſſe, he ſeeth all of the ſame colour, all and every of theſe Scriptures, and examples are for totall dipping, the whole man in matter and burying of him under water; and I appeale to the judgement of the indifferent Reader, whether there be any the leaſt ſyllable to any ſuch purpoſe: no marvell he ſhould check me for not beleeving of it; and ſo confidently to father his fancie, and erroneous conceit, on the holy Scriptures, and which is more to hold all the Churches, and Chriſtians in the World to be unbaptiſed, but thoſe two or three that have been thus totally dipped: he is in a high ſtraine if he can keep it, I hold not dipping ſo neceſſary, but that a perſon baptiſed by ſprinkling, muſt needs therefore be eſteemed unbaptiſed, I indeed acknowledge I hold waſhing the maine, as before I declared in my diſcourſe, and waſhing by the way of dipping, or by the way of ſprinkling, to have in them the ſubſtance of the Ordinance being wayes of waſhing; he is pleaſed to take notice of the Reaſons, I alleadged, which is firſt that ſpringling can be but a defect in the quantity of the Element; I ſaid it is a wonderfull thing a nullity ſhould follow thereof: and is it not? to this he ſaith that he wondereth any ſhould eſteeme that an Ordinance of Chriſt, which Chriſt never ordained; but this is only to beg the matter, unproved: but the 28. *Ma.* 19. ſerveth ſtill; Chriſt hee ſaith never ordained ſprinkling, but dipping; therefore ſprinkling in Baptiſme is none of Chriſts Ordinance, and ſo by conſequence a nullitie; Thus eaſily in his conceit, and fully in his opinion he hath made the Baptiſme of not a few perſons in the world; If I ſhould make the like againſt his totall dipping

ping he would not receive it, though it be his owne, *Christ* never ordained totall dipping by an unbaptiſed perſon: *Ergo* it is none of *Chriſts*, but a nullity, and by conſequence *R. B.* is yet unbaptiſed.

He taketh notice of a ſecond reaſon I ſet forth, and that is of placing the ſubſtance of an Ordinance in the Caſtickneſſe of a word, to this he anſweteth, that he placeth the ſubſtance of every Ordinance in its conformity to the word; ſo as defect and corruption make a nullity, I ſuppoſe he holdeth; but he propoundeth a caſe for diſcovery, ſprinkling is no more to bee eſteemed Gods Ordinance, then to prick the finger was to bee eſteemed Circumciſion, and he that would not take that for Circumciſion might as well bee accounted a Ctitick as hee that will not take ſprinkling for Baptiſme; ſure *R. B.* hath but little aime in his paralell, ſprinkling at the moſt is but a defect in the quantitie of the Element for all this, I will make a caſe and leave the Reader to judge of it, if any unskilfull Circumciſer ſhould have left ſome little part of the foreskin through overſight, ſhould it have been a nullity and no circumciſion? I ſuppoſe nay: ſo if any ſhall miſſe in waſhing by ſhortneſſe in the quantity of the Element, yet it may bee *Chriſts* Ordinance notwithſtanding, for that ſuch a defect or corruption doth not make a nullity thereof, And if any dipper in *R. B.* his way ſhould through ſome neglect or other accident, not dip the Crowne of the head as well as all the reſt of the body under water, I ſuppoſe *R. B.* had but little reaſon, if he ſhould not account it true Baptiſme in his way, notwithſtanding he proceedeth: and here I note how fairely I dealt with them, and how fouly hee hath dealt with me, I ſet downe their opinion ſo right, as that hee doth not goe about to mend it, he for the moſt part fathereth this, and the other falſity upon me, and by change of

phraſes altereth often the whole matter for dipping in Baptiſing, and againſt ſpringling or waſhing they produce that *Rom. 6. Collo. 2. 12.* of Buriall with *Chriſt*, which ſprinkling they judge cannot import or hold forth: To which I in my diſcourſe anſwered, that ſprinkling or powreing water on the face doth hold our Buriall and reſurrection alſo, and indeed I judge it doth, and ſo underſtanding men will account whatſoever *R. B.* thinketh to the contrary, to this purpoſe I alleadged that in the 10. *Corinth.* of being baptiſed in the cloud and Sea: and the Scripture telleth us they went over on drie ground, to this *R. B.* anſwereth not, for indeed he could not, they were dipped, they were buried as ſaith the word: But here hee inferreth that by this reaſon they ſhould not bee ſprinkled; Why? becauſe, they had not water on them: But *R. B.* may minde, how they had the Sea on either ſide, and the Cloud over them, and were in the Water: That the Spirit accounteth Baptiſme, as it doth Sprinkling, and waſhing, as well as dipping; ſo, as Water is neceſſary for baptiſing, but the uſe of it may be divers, ſome more neere, and ſome more remote from the written manner, and full ſcope of the ordinance, and yet have the ſubſtance of the Ordinance in it. And if *R. B.* could make the ſea divide as *Moſes* did and ſhould carry one of his diſciples into it they might be ſo Baptized as they were, I ſhall beare his deriſion and proceed, The Baptiſme in the Cloud and Sea, urged, pleaſeth him not, he therefore ſeeketh by a queſtion to intrap. firſt he would know whether I hold it the Baptiſme of Chriſt inſtituted *Mat.* 28. I let R. *B.* know I hold it the Baptiſme of Chriſt, as the ſpiritual meat and drink were that are there alſo ſpoken of, and that it held forth and had an eye to that Baptiſme after ordained by Chriſt *Matth.* 28. as the ſpirituall bread and drink there did &c. And held forth the

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ſoode in the Lords ſupper the ſubſtance of all which was and is Chriſt. ſo as it is a verie pertinent inſtance and example whatever R B. thinketh, But he hath a farther demande wherein he abuſeth himſelfe, and me and the reader, with one of his accuſtomed Fables; fathering a thing which was never my iudgement nor practiſe about ſprinkling. I let R B. know I hold water neceſſary in Baptiſme, If he can divide the ſea let him ſo Baptize, I ſhall not finde fault with him, his inference is vain about voluntary Religion, and will not help his Baptiſme garments at all.

To that by me objected that the forceing Baptiſme thus to hold forth buriall, we loſe that which it holdeth forth equally with buriall: Namely, the ſprinkling of the Conſcience in the blood of Chriſt. *Eſay* 52. 15. *Heb.* 10. 22. *Ezek.* 36. 25. *Heb.* 12. 24. And the Laver of Regeneration and waſhing in the blood of Chriſt that bleſſed fountain *Acts* 22. 16. *Heb.* 10. 21. 1. *Corin.* 6. 11. *Re.* 1. 5. *R. B.* anſwereth, denying that ſprinkling in the blood of Chriſt is required to be held forth in Baptiſme, to which I ſay it is an eaſie thing to denie a matter never ſo plain. I ſhall refer the matter to the iudgement of the Godly wiſe, whether the outward waſhing in Baptiſme doth not hold out every way of cleanſing of the ſoule in the blood of the Covenant. Baptiſme is the outward way of waſhing away ſin. It was ſaid to *Saul Acts* 22. 16. Be baptized and waſh away thy ſin &c.

Now ſprinkling with which *R. B.* is ſo much offended, is a way of inward waſhing away of ſin as before, and if *R. B.* pleaſe to conſider the Scriptures again in ſpeciall that in the 36. *Ezek.* He may if he be not overſwayed by preiudice, happily change his minde ſo as to ſee that ſprinkling both outwardly and inwardly hath in it the nature of waſhing to cleanſe, And though hee like an unwiſe man hath againe cenſured my iudgement & pra-

tiſe about this matter; he hath condemned me being innocent, for I tell him once againe I hold waſhing more fully according to the nature of the ordinance, but ſprinkling being a way of waſhing to cleanſe cannot be altogether reiected; he hath ſomething further here, which becauſe I doe not underſtand his aime and drift, being unwilling to father any thing on him but what he holdeth I paſſe it by, and the rather becauſe it is but the repeating of the ſcriptures before ſet forth, he being mightily taken with his ſence of them; pleaſing himſelfe with his owne conceipt that ſprinkling for waſhing or cleanſing is borrowed from the ſhadowes under the Law, and ſo no whit to the purpoſe, and ſo he would put by the manner as no way ſignificant but onely the matter, blood: ſure the ſpirit knew how to teach if we knew how to learne: I will ſprinkle cleane water upon them and they ſhall be cleane: againe the blood of ſprinkling, and our Conſcience ſprinkled, Is there nothing in theſe and the like but onely ſo as to be borrowed from the Law, and that is all I ſuppoſe *R. B.* is deceived at the leaſt.

But now to that other particular of waſhing in the blood of Chriſt, which I ſaid was alſo loſt by thus inforcing dipping; He anſwereth that I am much miſtaken: Why how appeareth it? in the iudgement of the ſpirit he ſaith dipping is waſhing; ſo I ſay in like manner is ſprinkling alſo as before *Ezek* 36. But if dipping be waſhing, then waſhing may be dipping: in a ſpiritual ſence ſure it is; where is *R. B.* then: But though dipping be a way of waſhing, yet all dipping is not waſhing, nor ſo intended, a thing may be dipped in water for other ends: as for inſtance, a *Smith* dippeth his hot iron in water, and intendeth no waſhing, he ſaith to waſhing by the way of dipping much water is required: Indeed to all dipping muſt have ſome quantitie, but leſſe then *Iordan*, or *Enon*

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rivers may ſuffice to dip a perſon over head and eares: he ſaith here it doth follow, that as dipping the whole man, &c. it doth lively repreſent our buriall &c. ſo doing it in much water, muſt import a full reſemblance of our waſhing in the blood of Chriſt, *Zach.* 13. 1. To which I ſay, ſure our Lord did not thinke ſo of the quantitie of either water, or waſhing, as *R. B.* doth. *Peter* was indeed ſome way of his minde, it appeareth; our Lord tooke a Baſen: and he told *Peter* that would needs be waſhed all over as they will be by dipping, that he that is waſhed, needs not but to be waſhed in one part &c. *R. B.* here ſure forgot himſelfe, the manner in the caſe of ſprinkling though much inforced, he would have to import nothing, onely the matter; but in the caſe of dipping, he will have the maner as eſſentiall as the matter. And the quantitie of the element he will have as ſignificant as the matter, to wit, water it ſelfe: But though he be partiall, it being his owne cauſe it muſt be borne: ſo he concludeth this particular ſaying, they doe not loſe by dipping, the holding forth their waſhing in the blood of *Chriſt*, and againe, he muſt father a falſehood on me about ſprinkling, ere he leave it: *R. B.* proceedeth, and taketh further notice of what I write, and ſetting down a part only, that doth not hold forth my meaning: but the contrary hee anſwereth thereunto as pleaſeth him; I ſaid all doe, or may know, that a thing dipped is not therefore waſhed, neither is waſhing alwayes intended in the dipping of a thing in water, there is a waſhing by dipping I ſaid: *R. B.* anſwereth, that much leſſe is that which is ſprinkled, therefore waſhed; I argued to inforce waſhing as the maine thing, and dipping but an accident in the way of waſhing, as is ſprinkling in like maner, for as there may be dipping without waſhing; ſo there may be ſprinkling alſo; but he mindeth further what I ſaid, that a thing dipped is not *Iohn.* 13.

therefore waſhed and made cleane. I ſaid waſhing is not alwayes intended, as before in the dipping of a thing, this I ſaid to inforce waſhing, as moſt fully ſignificant, and according to the nature of the ordinance. To this he anſwereth, that much leſſe is that which is ſprinkled, waſhed, and made cleane, I ſay, a thing may be ſprinkled as well as dipped, and not waſhed, or made cleane, yet there is a way of waſhing and cleanſing alſo by ſprinkling, *Ezek.* 36. 25. he ſaith, he hath proved that is waſhing, ſo I have ſhewed that ſprinkling is alſo; he ſaith, he that is dipped is waſhed, ſo is he that is ſprinkled alſo; he ſaith by conſequence he is made cleane, ſo far as the ordinance doth require, I ſay ſo alſo of ſprinkling, according to that which is the life and ſubſtance of the ordinance, the cleanſing of the ſoule in the blood of Chriſt, *Ezek.* 36. Surely *R. B.* will acknowledge that waſhing is the principall thing in baptiſme, and that there are divers wayes or manners of waſhing. And that at the moſt dipping is but a way of waſhing; I ſay no more, but that to me it is an admirable thing, that any ſhould lay ſuch waight on that way of waſhing, as that all other wayes ſhould be nullities in their account; eſpecially, that waſhing the maine and principall thing in the ordinance, ſhould not be baptiſme, or the ordinance of Chriſt, when that ſo fully holdeth forth our waſhing in the blood of Chriſt, that bleſſed fountaine, and cleanſing thereby.

I declared what I thought the ordinary way of their waſhing to be by dipping the thing in water, and rubbing or the like in thoſe countries where baptiſme was firſt inſtituted: I ſaid it is yet the way, or manner of waſhing in ſome caſes, as may be ſeene in the Diers waſhing their matterialls in the river *Thames*: *R. B.* appliеth this to baptiſme, as if I ſpake of that: ſure he was dull of underſtanding: he ſaith they doe practice ſo, namely dipping,

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and when I can prove he ſaith they dipped oft; they will dip often too; like enough ſo I ſay, for they are for all new things, right, or wrong: But *R. B.* tell me, did they not dip often to cleanſe in the ordinary way of their waſhing? looke but on your owne example produced, to prove dipping, waſhing; was he not to waſh ſeaven times? doe not thoſe I mentioned dip, or plunge their materialls oft in water? *R. B.* carrying the matter in his aſſumed ſence, asketh me why I am offended with them for dipping but once? I told him that totall dipping was the thing I excepted againſt, for dipping by way of waſhing, not totall but of a part, I told him it was a laudable way, eſpecially in hot countries; *R. B.* ſaith further, that if they dipped by way of waſhing, at the firſt, then is dipping the good old way, *Iere.* 6.16. a very poore concluſion. I reaſon in like caſe thus, if they eat the Supper in an upper Chamber, or at night, or leaning, the concluſion would be alike to no purpoſe; hee asketh why I reproach their practice? I anſwer, becauſe they urge that which they can never prove by one ſyllable of the ſcriptures, namely totall dipping; and alſo lay ſuch load upon one way of waſhing by dipping, when waſhing it ſelfe is rejected; but *R. B.* ſaith, he ſeeth I love to wrangle: I ſay, he ſure loveth to pervert councell by words: he would not make his reader believe I ſpake of baptiſme, elſe when I ſpake of common waſhing: That I love to wrangle, he ſaith, appeareth becauſe in ſtead of dipping often and rubbing to cleanſe, I now ſay a little water ſerveth to ſet forth our waſhing in the blood of Chriſt as well as a great deale, and the waſhing of one part as the face as the uſuall manner is, as well as the waſhing of the whole man: I do acknowledge I doe ſo hold and am willing to be judged by the godly wiſe whether it be not ſo: For I reaſon thus, if a great deale of water be neceſſary in Baptiſme, then a *Ib* 38.2.

great deale of bread and wine in the Supper by like reaſon which indeed would carnallize the ordinance, and again if a great deale be neceſſary and the quantitie have ſuch force in it, then the greater quantitie the greater force and more full holding forth the fulneſſe of the blood of Chriſt; And ſo not ſome little brooke like old Foord, but rather the great ſea, for this argument wolud carry men *ad infinitum*, But truely I thinke one dropof Chriſts blood to be of that force and efficacie, that if we be but ſprinkled with it, it will purge our conſcience from dead workes: I would pray *R.B.* and all other to obſerve the place by me alleadged: not to prove Baptiſme or the manner of it as he would ſeeme to take it, but to illuſtrate the thing in difference, touching totall dipping and waſhing but of a part, and a little water and much, For ſure I thinke *R.B.* his anſwer will be counted weake and unſound in that he ſaith a little water ſerveth not to ſet forth our waſhing in the blood of Chriſt as doth a great deale; as for that place produced *Zacha.* 13. 1. The Lord aimeth at the pureneſſe of the blood of Chriſt and unexhauſtibleneſſe of it: rather then at the muchneſſe of it, for then a ſea the greateſt of all waters, rather then a fountaine would have beene expreſt, the which I leave to the judgement of the reader: *R.B.* his judgement concerning a part not anſwerable to the whole, is as weake as the former, he ſaith the waſhing of a part doth not ſet forth the cleanſing of the whole; whom ſhall we beleeve, our Lord or him? our Lord told *Peter* in all caſes of waſhing (I do not ſay it was Baptizing as he would make the reader beleeve) that he that is waſhed, needed not but to be waſhed in one part, and is cleane all: in the 36. *Ezek.* ſprinkling it cleanſeth from all ſinne and filthineſſe: ſure that place 2. *Cor.* 7. 1. *R.B.* miſapplyeth in this caſe, here he yet againe fathereth a falſe matter on

Joh. 13.

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me but I muſt beare it; he in the end after ſome further impertinent matter, ſaith he ſuppoſeth I know Chriſt would teach his diſciples humilitie by that act: But what then doth he teach nothing elſe? doth he not teach that he that is waſhed needs not but to be waſhed in one part according to his Maſters will? and further alſo that he that is ſo waſhed is cleane all? and if ſo in this waſhing then ſure in that myſterious waſhing much more; But in his conceit to waſh a part is contrary to his own Inſtitution *Mat.* 28. The man is ſicke of totall dipping, but it may be he may recover.

He ſaith further, my great objection is that totall dipping cannot be performed with modeſtie and ſhamefaſtneſſe; I ſay I judge it cannot, and I thinke ſuch as are godly wiſe will thinke ſo alſo, But he ſaith I urged againſt them in the hot countreyes their dipping often and rubbing to cleanſe; Now he ſaith I cannot determine how it may be done once; If I had not met with ſuch a perverſe oppoſite I ſhould have ſpared my ſelfe and the reader much paines: did I ſay they dipped and rubbed in Baptiſme? fie *R.B.* Did not *Naaman* dip or waſh ſeaven times? do not thoſe I inſtanced in dipping oft their materialls, by which the way of waſhing is ſet forth; If *R.B.* have no more to ſay to ſave his courſe from Immodeſtie he is in a poore caſe: Going in his owne way he ſaith ſurely I will conclude they put on a linnen garment: I will rather conclude ſuch are wiſe and modeſt above what is written, that ſhall hold totall dipping and yet uſe a Covering, I ſuppoſe *R. B.* will hold ſo too, If he do not, ſome of his opinion doe I am ſure? It will follow they baptize the garments into the death &c. of Chriſt, They doe ſo I iudge according to their opinion, here yet ſtill he fathereth a lie on me about ſprinkling; But he ſaith not their garments but the perſons in the garments, I an-

ſwer if totall dipping be Chriſts Command and Inſtitution; ſo far as covered, ſo far undipped: whether thoſe garments made for ſuch uſe and ſo uſed are not as holy as *Popiſh* Veſtments I leave the reader to judge. He ſayth it muſt follow that they that ſprinkle baptize garments alſo, I ſay it is onely accidentall if they doe, they have no deviſed garment for the uſe, they have onely common Cloaths; ſome conſcientious men in *R. B.* were true to their principles that have beene baptized in ſuch veſtments, will ſee that the defect hath made void their Baptiſme and that they are not to reſt in it but to be Baptized againe.

What ſhould be the cauſe *R. B.* hath laboured ſo much in this matter of dipping and taken notice of every particular, I leave every man free to judge, for my part I take it to be as I ſaid before, It is new and the man is mightily taken with it.

For I am ſure the reſt of the diſcourſe is as much againſt him, and in ſpeciall that which followeth, to which he ſaith nothing at all; There is one thing in the end of this matter of dipping which he doth not declare himſelfe about, Namely whether he learned this new way of dipping of the Romaniſt and Ignorant *welch*, and whether he count their Baptiſme the Baptiſme of Chriſt, In his next I ſuppoſe he will doe it.

Now he hath done with the Negative part of my diſcourſe and ſo he commeth to the affirmative part, how he quitteth himſelfe there may be ſeene by that which followeth; before he cometh to it, he ſaith I have ſpoken my minde againſt the ordinance of Chriſt: Certainly he is greatly miſtaken, I have ſpoken for the ordinance of Chriſt which he hath peremptorily condemned, and yet doth, denying the Baptiſme of all the reformed Churches & ſepared Churches, & alſo of all other Chriſtians either

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med, or yet in defection, only those two or three excepted that have within these two or three yeeres, or some such short time, bin totally dipped for Baptisme, by persons at the beginning unbaptized themselves, An opinion so rare and singular, so high and presumptuous as I suppose all persons godly wise will abhorre the verie thinking of it:

Had not *R. B* so travelled through this matter of dipping I should not have challenged him for slipping, as now I shall in the rest of the matter remaining; Certainly dipping was none of the three particulars he would reduce my discourse unto, as he told his reader in the end of his Epistle, I must crave pardon if I declare my thoughts touching *R. B.* that he sure thought himselfe guiltie of what I so marvelled at, Namely that persons should thinke that every Corruption meeting with Gods ordinance destroyeth it forthwith, as if Sathan were stronger then God; And that also his thoughts tell him he is one of them that would pull up the tares with the wheate, and destroy Gods posts with mans, as in my discourse I observed it to be the veine of not a few, of which things he taketh no notice; But maketh mention of my first positive ground, and useth his skill of reducing it to a very narow compasse, and so shifteth it off without either answering the scope, the reasons or Scriptures, by me produced, so as I might take that ground unanswerable, and say no more. But in as much as I tender the discoverie of light and some clearing to the truth I will a little travell here further; The first ground in my discourse was the Covenant of Almightie God to *Abraham* and his seede after him in their generations *Gene.* 17. I shewed it was an everlasting Covenant both in the nature and in the extent made to a thousand Generations *Psal.* 105. Continuing to the time of Grace, being of

Ma. 13. 29. *Ezek.* 43. 8.

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force after the ſuffering of our Lord, that it did extend to
Eph. 3.6 the *Gentiles*, they being a part of the ſeed to whom this Covenant was made as in the diſcourſe may be further ſeene, none of all which *R. B.* denieth, for indeed he could not, but ſomething I further propounded, he catcheth and that is about the difference, I conceived to be betwixt a Covenant and Teſtament. That there's two Teſtaments of Almighty God and one Covenant, diſtinct in divers conſiderations, and in ſpeciall in the manner of Confirming, which things *R. B.* refuteth not, though I deſired that any one ſhould ſhew the error that attends it, he after ſome confuſed and darke ſetting forth of the grouud, Anſwereth he marvelleth I ſhould urge Infants being in a Covenant not confirmed by the blood of Chriſt, to prove their Intereſt in Baptiſme, and ſo conſequently in the blood of Chriſt.

This matter he ſuppoſeth to be againſt me, To which
Gene. 17. I anſwer, the Covenant of Almighty God to *Abraham* and his ſeede was confirmed in Chriſt, and by him, rather in his birth and comming into the world, then by his death and leaving the world. *Gala.* 3. 17. But not to wade in new things I further ſay that that Covenant *Gen.* 17. was made with *Abraham* and his ſeed the Church, The Teſtament by *Moſes* was made with the ſame people, old and young. The new Teſtament confirmed in particular wiſe with the blood of Chriſt it was made with the ſame people alſo, the houſe of *Iſrael* and *Iuda*: ſo as the matter ſtanding ſo, that the Covenants and Teſtaments whether ſo diſtinct or not (as before) being to yong aſwel as old, what cauſe had *R. B.* to marvell unleſſe at his owne ſhallowneſſe? for indeede to any that hath but halfe an eye it is ſo far from excluding Children as it doth wholly include them, and intereſt and inright them in the Covenant and Teſtaments both old

and

and new, and ſo in the ſeale now as of old, eſpecially the Covenant being everlaſting and by neither Teſtaments made voide. But further he ſaith, If Infants be not in the Covenant confirmed by the blood of Chriſt who ſaith they are not: Then can they he ſaith have no right to Baptiſme. which ſerveth to ſet forth our blood of waſhing in the blood of *Chriſt*; But I anſwer if they have intereſt both in that Covenant and Teſtament alſo, then they may have right to *Baptiſme*, But this is moſt certain as before is briefly *declared*, ſo as if *R. B.* can ſhew no other eror to attēd that diſtinction, it will alſo as the reſt of the matter, paſſe for good, for any thing R. B to purpoſe can ſay againſt it: But he ſaith this excludeth Children not only from Baptiſme, but alſo from ſalvation by Chriſt; how it doth ſo I ſuppoſe he cannot tell. If he thinke thus becauſe they are ſaid to be in a Covenant, not confirmed particularly by the blood of Chriſt, Though Typically and Relatively it be ſo confirmed.

Then from ſuch a conceit it will follow certainly, that thoſe *Iſraelites* of old Parents and Children, were excluded from ſalvation by Chriſt, they being in a Covenant not ſo confirmed: Indeed his opinion ſeemeth to be ſicke of this diſeaſe, for how Children which he holdeth neither within the Church, nor within the Covenant, nor doe beleeve, how they ſhould have ſalvation by Chriſt, ſure he cannot tell: This *R. B.* according to his judgement thinketh a ſufficient anſwer, The ſcriptures which I produced to prove the extent of the Covenant of God to *Abraham* and his ſeed in their generations; and that the Gentiles they were a part of the ſeed to whom the Covenant was made, *Ephe.* 3. 6. That children are included, and not excluded, ſo being in the Covenant and of the Church, have a writ now alſo to the Seale to be buried with Chriſt by Baptiſme, all which I ſuppoſe R. B. granteth

teth as true, and that he could not gain-say the ſame: And is therefore by juſt conſequence guilty of offering wrong and violence to the Covenant of Almighty God, and to *Abraham* the Father of the faithfull; in excluding ſuch as
Heb. 8. God hath not onely included, but expreſſed in that his Covenant and alſo in both his Teſtaments, for theſe whether ſo diſtinguiſhed, or otherwiſe: were made with one
Gal. 1. and the ſame people, the houſe of *Iſrael* and *Iuda*, ſo as to exclude Children alway included muſt needes be a changing the Everlaſting Covenant and a bringing in a new Goſpel never learned of Jeſus Chriſt, and let R. B. or any other cleare themſelves of it if they can.

The ſecond poſitive ground I ſet forth it was the ſtableneſſe and perpetuitie of the Church, ſome change being in forme and Adminiſtration, but not in matter and relation, as in my diſcourſe is before fully proved; R. B. thinketh he hath diſproved the ſame and ſo here paſſeth it by: And he onely mindeth what I did infer from this ground. Infants I ſaid were lawfull members of the Church from *Abraham* to *Moſes*, from *Moſes* to Chriſt, what ſhould let them from being a part of the Church and lawfull members yet ſtill? ſeeing the Church or Kingdome is the ſame. *Mat.* 21. 43. I alſo there proved that the *Gentiles* they are fellow-heirs and of the ſame body. *Ephe.* 3. 6. To all which and that that further followeth in my diſcourſe. *R. B.* anſwereth that though Infants were of the Church of old, yet the Lord hath manifeſtly declared they ſhall not be ſo now; It would amaze one to ſee the preſumptuouſneſſe of the man; hath God ſo manifeſtly declared their putting out of his Covenant and cutting off from the Church, where is that manifeſt declaration? the ſcripture rather declareth their continuance *Ephe.* 3. 6. But let us ſee where is that manifeſt declaration, It is *Gala.* 4. There is mention

on in the ſcripture but of one Allegorie and that is all the proofe *R. R.* hath for the excluding of Children from the Church and cutting off their entayle from the Covenant, ſure he is verie neare driven that hath no other proofe but this Allegorie to prove a matter of ſuch great conſequence as the altering of the unchangable Covenant of God and cutting of a part of the Church, And this Allegorie muſt be expounded, according to his owne ſence and fancie or elſe all is loſt with him in the cauſe, But let us ſee how he maketh the Allegorie ſpeak to his purpoſe, for the putting of Infants out of the Church: *Gala.* 4. It is written *Abraham* had two ſonnes one by a bond-maid an other by a free woman; he that was borne of the bond-woman (to wit *Iſhmael*) was borne after the fleſh, but he that was born of the free woman was born by promiſe, The ſum of all this is that *Iſhmael* not being the childe of promiſe, was put out of *Abrahams* family: Alas what is all this to the manifeſt declaration? O yes ſaith he it is an Allegory but ſure *R. B.* had ſmall judgement and leſſe reaſon to ſay an Allegorie is a manifeſt declaration: But happily he may make ſomething of it; I ſhall minde his ſence, The bond-woman he ſaith ſhadowed out the old Covenant: and her ſon *Iſhmael* which ſhe bare to *Abraham* after the fleſh by carnall genetation: ſee what words *R. B.* here uſeth in ſetting out the generation of *Iſhmael* ſure there was ſome Allegorie in his thoughts about them; For I aſkt him, was not *Iſaac* borne after a fleſhly wiſe, and by carnall generation alſo? ſure he was begotten and brought forth even as *Iſhmael* was, *R. B.* is yet beſide the white; hee further ſaith that *Iſhmael* ſhadowed out the carnall *Iſraelites* which ſhould proceede from *Abraham* in after generations, to what time he referreth this, it doth not appeare: As under *Moſes* the *Jewes* are ſaid to be a holy people, and Gods peculiar treaſure, ſo

Rom. 4.19.

Exo 9.6, *Act* 3.25.

after Christ the Apostle telleth us expressely they were the Children of the promise, If *Ishmael* being cast out of *Abrahams* house Gods Church for mocking; did Type out the unbeleeving *Jewes* that rejected the Son of God, as indeed it did, if R. *B.* held so, I agree with him but sure he meaneth some other matter, and therefore he goeth on further and sayth, The free woman *Sarah* pointing out the new Covenant and *Hierusalem*: But can *R. B.* put no difference betweene the new Covenant, and the Church in his judgement: that is from above and her Sonne Christ: Some of the Covenant or Church meaneth he; sure Christ came of the Church of the *Jewes* as it is written, *Rom.* 9. 5. *R. B.* will not account that *Hierusalem* from above, he will confound himselfe, and lose all if he take not heed before he get out of the Allegorie, or bring his manifest declaration to light; he addeth Christ the promised seed. *Gala.* 3. 16. *R. B.* doth not take Christ here personally, for then it must be exclusively, (I suppose to all others) but he taketh it, I judge, mystically and so inclusively for him and all his, the Children which God hath given him whether *Jewes* or *Gentiles*, males or females young or old.

Heb. 2. 13.

For his saying in this place not to seeds as of many, but to seed, as of one that is *Christ*, Is as I conceive not of *Iewes* apart as on seed & *Gentiles* apart as another & so seeds, but both together in one to wit in Christ as it is written *Rom.* 4. 16. & I paralell this place with that in the 1. *Cor.* 12. 12. where the Apostle speaketh after a like manner & I leave the reader to judge of it; But to go on he saith as Christ the seed, so believers born from above or by promise; sure he meaneth actuall beleevers, so as to be capable of totall dipping, certainely *Isaac* was not so borne from above, when he came first into the world, and yet then he was the sonne of promise, and *Abrahams* spirituall seed. *v.* 29.

verse. 28.

28. He further urgeth that we as *Isaac* was, are children of the promiſe, we *Gentiles*, we *Galathians* are as *Isaac* children of the promiſe: how was he by deſcending from *Abraham* of *Sara* Lineally? can any thing be brought more plaine for the manifeſt right of Children to be of the Church and within the Covenant, then that which *R. B.* would bring to exclude them? *Isaac* the ſonne of of *Abraham* by *Sara*, before he came into the world, when he was an Infant of a day old was the childe of promiſe, and ſo were all the ſeed of the *Iewiſh* Church of old, witneſſe the Apoſtle *Peter* *Acts* 3. 25. In like manner we *Gentiles* are as *Isaac* ſo children of the promiſe and have *Abraham* for our father and the father of all our ſeed, the bleſſings of *Abraham* being common, the *Gentiles* through faith (as the *Iewes* loſt it through unbeleife,) God to be the God of the *Gentiles* by ſpeciall relation and Covenant and the God of all their ſeed, as of old he was to *Isaac* of *Abraham* & to all the generation that followed. *Rom.* 3. 36.

But *R. B.* ſuppoſing the matter not to be yet cleare enough travelleth further in the buſineſſe and faith, that to cloſe up the full intent of the ſpirit the Apoſtle *ver.* 29. 30. ſaith that the carnall and fleſhly ſeed *Iſhmaell* for perſecuting was with his mother caſt out; out of *Abrahams* houſe the Church: Well now *R. B.* draweth nigh to his manifeſt declaration, which is that by their caſting out was foreſhewen, that when Chriſt the true *Isaac* ſhould be born (here he ſeemeth to underſtand that place *Gala.* 3. 16. perſonally & ſo excluſively.) And the barren woman, the new Covenant or Goſpell, A rare underſtanding: The barren woman I had thought had been the *Gentiles*, and ſure ſo it is, and not the Goſpell or new Covenant; for did not the Goſpel alwayes in the ſence *R. B.* is now in opening his Allegorie alwayes, bare Children to God? ſure it did witneſſe the Catalogue of *Esay* 54 1

the faithfull *Heb.* 11. Further he ſaith then ſhall the bond-woman, which he calleth the old and carnall Covenant, with allthe Carnall ordinances thereof: This is a very rare ſence alſo the covenant of Almighty God by *Moſes* hecalleth Carnall; certainly it is a Carnall expreſſion and unſavorie ſo to call that gracious Covenant of Almightie God which hee of love and free Grace gave or made unto his people *Deu.* 33. 6. and to call thoſe ſpirituall ordinances of Godsown Inſtituting, how ever ſome way Ceremoniall, to callthem Carnall after the manner of Carnall or CommonGeneration: But further he ſaith that all her ſonnesthe Carnall and fleſhly ſeed *Iſhmael* and all becauſe begotten and borne of the fleſh, ſhall bee caſt out of the houſe: It doth not ſay caſt out Children out o the Church forthe matter ſo fat travelled in, is where it was if not worſe and further off.

Caſt out *Agar* and *Iſhmaell*, *Abraham*, out of thy houſe, for they ſhall not inherit with *Iſaac* and *Sara* as indeed they did not, And therefore as the ſum of all *R. B.* ſaith that though Children of old were of the Church and within the Covenant before Chriſt yet they are not now if we pleaſe to beleeve him, Children it ſeemes are great loſers by Chriſt coming: But Alas is this the manifeſt declaration, that *R.B.* fathered ſo confidently on Almightie God, in rejecting Children from being of the Church. Truely I ſuppoſe he and ſuch of his way, had more need to be pitied for their ignorance joyned with preſumption, then to be envied for any rareneſſe in their opinions; he further ſaith my expoſition of this ſcripture *page* 22. in my diſcourſe, is alſo to be rejected and caſt out, and his rare expoſition is to bee received and taken in: For hee ſaith in my diſcourſe I make ſuch onely to be the ſons of the Bond woman as actually refuſed and rejected Grace as *Joh.* 7. 35. 36. He meaneth *Joh.* 1. 11. and ſo became

came bound, I ſaid there as the reader may ſee that theſe two ſons which *Abraham* had by two women, were two Types, And the Apoſtle ſaith it is an Allegory and they did Type out two ſtates of people, and had reference to the time of Grace when Chriſt came unto his own and they received him not *Joh.* 1. 11. but to ſuch as, did hee gave power to be the ſons of God; But ſuch as did not as the greateſt number of the *Iewes* did not they became bond and were caſt out; the kingdome being taken from them and given to others, namely the *Gentiles* &c. as further may be ſeene, which rejecting and caſting out the holy Apoſtle ſo greatly bewayleth *Rom.* 10. 11. The *Iewes* for unbeliefe were caſt out as was *Iſhmael* and *Agar* for mocking, But ſuch of the *Iewes* and Gentiles alſo that did beleeve were made free by the ſonne that maketh men free indeed: I ſaid thus this Allegorie is fulfilled and we *Gentiles* are as *Iſaac* and as the *Iſraelites* children of the promiſe. This underſtanding muſt he ſaith be caſt out alſo, and he ſuppoſeth he hath a ſpeciall reaſon for it; for ſayth he this implyeth as if they had beene free by nature: Sure the man dreamed, they were free as *Iſaac* was by promiſe, being a part of the ſeed to whom the promiſe was made, the *Iſraelites* they were ſo free by promiſe as they could tell our Lord: but they were not ſo free, but that they muſt become bond, unleſſe they were further made free by the Sonne that maketh men free indeed: Rejecting of him they of free became bond, and are unto this day and cut off, but ſhall be looſed againe when their hearts ſhall be turned to the Lord, and they grafted into their Olive tree againe: But this *R. B.* ſaith is a manifeſt contradiction of the Apoſtle, let that bee made appeare; thus hee doth it; The Apoſtle hee ſayth by the bond-woman underſtandeth all them that were borne as *Iſhmael* by fleſhly generation, hee then as I ſaid

Mat. 21. 43.

Iohn 8. 36. *Gala.* 4. 28.

Iohn 8. 40

Rom. 11.

ſaid muſt meane *Iſaac* alſo, for he as before is ſhewed was ſo borne by fleſhly generation, though *Abraham* was old and *Sara* ſtricken in yeeres, the intent and meaning of the Apoſtle is far otherwiſe as before is ſhewed, though he ſee it not: and ſo rudely to father his erroneous conceit upon the holy Apoſtle: So hee concludeth that all that are not as *Iſaac* by promiſe &c. the *Galathians* bein *Gentiles* were as *Iſaac* by promiſe as before, the *Gentiles* being grafted into the ſtock of *Abraham* the Church their ſeed, though lineally deſcended is owned of God as of old, and after the manner of *Iſaac* Children of the promiſe.

I ſuppoſe the indifferent reader will bee able to ſee how far *R. B.* is from making good, what he ſo boldly affirmed, And that the Children of the faithfull and ſuch as are of the Church, are yet ſtill true and lawfull Members, and ſuch as are not to bee denied to come unto Chriſt of ſuch being his Kingdome; The reſt of what I ſet forth in my diſcourſe touching this ſecond poſitive ground in as much as *R. B.* happily was in his deepe reducing to ſome of the three heads before mentioned, I ſhall hold him excuſed for paſſing it by: If any reader ſtudious of this controverſie deſire to ſee further thereof, he may pleaſe to peruſe the diſcourſe. And ſo I proceed as doth *R. B.* ſaying my next ground is the Apoſtles exhorting Parents to bring up their Children, in the nurture of the Lord, therefore by conſequence they were of the Church and ſo baptized, I ſaid indeed the Apoſtle writing to the whole Church diſtributeth the ſame into parts, and maketh one part Children which he willeth to be obedient, and theſe were young and to be brought up in the feare of God. Now the *Apoſtle* writing to the Church would not meddle with them if without, I alluding to that place 1. *Cor.* 5. whether the alluſion were ſo proper yea or no I leave the reader to judge, But about

this

this *R. B.* taketh paines and travelleth about it, and inferreth this and that as abſurdities, to little purpoſe, following thereof, in the meane time never clearing that which followeth of the *Jewes* Children, being left out when they ſhall be called and grafted into their ſtocke againe, as no more capable to be of the Church, which were greatly to leſſen their comforts and to diminiſh of the grace of God to them, But minding his promiſe of reducting he paſſeth over and commeth in his further proceed, to take notice that I ſaid it was an uncomfortable doctrine, the excluding the Lineall ſeed of the faithfull from the Church eſtate and Covenant as of old, for from thence I ſaid it will follow that Parents doe beget, beare and bring forth children to the devill &c. To this he anſwereth that by nature we are all the children of wrath, *Ephe.* 2. . To which I ſay, that indeed the *Ephe.* were the the Children of wrath before their calling and ingrafting into the Church; And further it is true of the ſeed of the faithfull, and of the faithfull themſelves, that nature conſidered according to their fallen condition and unregenerate part, they may be ſo minded, yea *Iſaac* the particular ſon of promiſe was ſo alſo: But by Covenant and promiſe, neither *Iſaac* nor yet the *Iſraelites* were the Children of wrath, as were the *Gentiles* and their ſeede, But were the people and children of God, *Eze.* 16. Hee ſayth further that our being of the Church, dependeth on our regeneration; which I ſay is a Familiſtcall ſtrain: But he further ſayth, if all that are not borne members of the Church ſhall be damned. I ask who ſayth ſo? Doth *R. B.* know no difference betwixt theſe two, that in his judgement, the one muſt needs follow the other, being out of the Church, and ſo Relatively without God in the world; then they muſt be damned and there is no other way, If it were ſo, children would be in a poor caſe, accor-

ing to his judgement that excludeth them all the church: But his drift is to inforce ſome abſurditie on me. I ſhall take notice of it: he ſaith there is in my judgement no true viſible Church in the world. This fable we had enough of before: ſo he Argueth on thus, no church, no Children borne in the Church: no Salvation: He asketh mee if this doctrine of mine be not verie comfortable: he may take it to himſelfe for ſure he is the Maſter of it: And by this fayned retortion, he thinketh to heale and comfort the ſad thoughts of Parents, againſt that dolefull conſequence, that their children are not now as of old, the children of God; but are borne the children of the Devill: and ſo hee skippeth over what I inferred by way of queſtion, which it ſeemeth he had no liſt to anſwer.

R.B. taketh notice of another Argument, which hee ſayth muſt needes be anſwered: for hee taketh it, I place great confidence in it, and indeed ſo I doe, he ſetteth it downe thus, Children of Beleevers are holy, therefore they may be baptized. 1. *Cor.* 7. 14. To this ſcripture opened and applied, as in my diſcourſe may bee ſeene, *R.B.* anſwereth, that the Apoſtle doth not ſay the children of beleevers are holy: ſure he hath little modeſtie, he might as well deny the light at Noone-day; doth not the Apoſtle ſay now are they holy, v. 14. But what then doth the Apoſtle ſay, that the unbeleeving wife is ſanctified to the beleeving husband? that is to his uſe, ſo as his ox or ſheep and other goods are, I ſuppoſe he ſo meaneth.

Could the *Corinthians* queſtion that a poor Expoſition, It is likely rather they queſtioned their lawfull continuance with them: becauſe of old the *Iſraelites* were to put away their ſtrange wives, and the children which were begotten of them: which children God did not own for his, ſo they might have conſcience of doing ſo alſo; The partition wall being now broken downe, the caſe it was otherwiſe

Eſra 10.

otherwiſe, and this *R. B.* in part confeſſeth as their ſcruple, but he ſeeketh to turne another way by multiplying words, and in the end maketh this the ſum of all, that their children ſo begotten (are Legitimate) that is, true borne not baſtards, a wonderfull caſe and rare expoſition! if one be a beleever then the children are true borne, but if neither be, then the children are baſtards; what a number of Baſtards are there in the world, in *R. B.* his ſence? hee addeth as a reaſon of his expoſition, that the holineſſe of the childe is not concluded from the beleeving of the parents, but from their lawfull uſe each of other: which is utterly untrue and contrary to the ſence of the ſcripture, that tearmeth the ſeed of thoſe of the Church holy for their relation ſake, but the ſeed of other not having relation, uncleane, though borne in never ſo true wedlock. But *R. B.* againe ſaying the ſame without any ſhew of proofe, that it proveth no more holineſſe in the ſeed of the faithfull, then in the ſeed of the heathen borne in wedlock: But he doth but ſay it, we are not bound to beleeve him unleſſe we will; He intendeth brevitie he ſaith, and ſo referreth me further for anſwer of *R. B.* where the the matter is handled at large.

Theſe he ſaith are the reaſons I can ſhew for baptizing of children, which becauſe they ſatisfie not ſome, but they require as well he ſaith they may, a precept or example for warrant. He ſaith I promiſe to doe that, but firſt requires a precept or example to be ſhewed of an unbaptized perſons; baptizing either himſelfe or others, and alſo the like for rejecting children their member-ſhip in the Church, and right in the Covenant as of old. Theſe two he hath ſufficiently done: Indeede if hee might bee his owne judge he hath, but truely he muſt to work about it againe, or otherwiſe, men of judgement will count his cauſe loſt, for *R. B.* to proove that an unbaptized perſon

may baptize himſelfe, or others, before he be baptized himſelfe; brings *Davids* eating of the ſhew-bread, and the Alſufficiencie of the ſcripture to inſtruct the man of God in every good work, And for cutting of the Intayle of children from the Covenant, and putting them out of the Church: that one onely *Allegorie* mentioned in the ſcripture, *Gala.* 4. and this expounded aright, and not according to his erroneous ſence, is ſo far from being for him; as it is cleare againſt him. It is no marvell he ſhould ſay it is ſufficiently done; It is well he is judge in his own cauſe, for ſure others, no not thoſe of his owne way will ſay any ſuch thing for him.

Now he will take notice of the performance of my promiſe and ſo to the firſt thing by me ſet downe, he having cavelled at it before he paſſeth it by, Namely, children their being baptized into *Moſes* in the Cloud and Sea: a verie cleare example.

He mindeth my next as the firſt, and that is of the baptizing whole houſholds, as the Jaylers *Lydiah*, and the houſhold of *Stephanus* by *Paul* himſelfe. *R. B.* replieth to this and ſaith, he requireth an example of Baptizing Children, and not of houſholds. It is worth the noting, what unequall dealing may be found in men, and how far men are from meaſuring to others, what they require of others to be meaſured to them, to prove that an unbaptized perſon may baptize. *Davids* eating the ſhew-bread is a verie cleare example and full proofe with *R. B.* And he may take himſelfe wronged if any ſhall refuſe it. If I had ſaid to him I require an example, not of eating ſhew-bread, but of an unbaptized perſon, baptizing of himſelf, what would he have ſaid, he it is likely would have minded me of the ſubſtance of the thing, and the nature and agreement of the matter ſo parralled as he intended: I minde him ſo to minde this Inſtance and proceede.

I reaſoned thus from theſe examples, If Children with their Parents entred not the Covenant Church, eſtate now, as of old they did: The Apoſtles would have ſpoken more particularly and not ſo generally, for ſure hee minded the reproofe of our Lord to thoſe Diſciples, that hindred children from comming to him, for this reaſon amongſt other, becauſe the Church conſiſts of ſuch: It is an example for baptizing whole houſholds however, wherin uſually are yong children, It is as pertinent however, as *Davids* eating the ſhew-bread before: A family may be tendred, a whole family may be baptized, It lieth on the part of *R. B.* if I miſtake not to declare by what right, they being a part ſhould be put by: If he can ſhew no further diſcharge but that Allegorie, they will doe well enough. I told him if a houſhold were tendered to Baptiſme, and I will now put the caſe if hee was to be the Baptizer, and there ſhould be an infant, two or three in it, and *Pauls* example ſhould be alleadged to him; by what warrant would he put them by; or who ſhould be his pattern? It ſeemeth he would rather chuſe to follow the diſciples which Chriſt blamed for hindring Children in their comming to him, rather then the minde of our Lord or example of *Paul*: But what I inferred about this he paſſed by with ſilence, And thinketh to pay me home ſaying, this proveth no more the baptizing of children, then it proveth the baptizing of notorious drunkards, theeves and ſwearers, or whole houſholds have bin baptized in ſom houſholds, there are ſuch, *ergo*, If I ſhould tell *R. B.* that *Iohn Baptiſt* did baptize ſuch, and ſo the cauſe is by him unaware granted, he would tell mee they confeſſed their ſins firſt, but the ſcripture telleth him and us all, that they were a generation of vipers, whoſe good fruits were not then brought forth: pleaſing himſelfe in the paralell he ſaith to me, who

marke 10.14.

Mark 10.14.

Matth. 3.7. Luke 4.7. Luke 4.7. 8.9.10. 11.12.

ſeeth

ſeeth not your folly: I may I ſuppoſe with more ground Retort it on *R. B.* againe for making ſuch a paralell and Illuſion, for would he have drunkards &c. to be baptized whether they would or no? And if theſe being in a family confeſſe their ſinnes, though they forſake them not, ſure *R. B.* (or otherwiſe he differeth from thoſe of his owne way,) eſpecially if they own but totall dipping, will thinke it meet to baptize them, upon that their confeſſion and profeſſion, though they were, and doe after appeare to remaine ſuch drunkards, theeves and whores as hee ſpeaketh of: who may not ſee *R. B.* his ſhallowneſſe thus to pleaſe himſelfe with juſt nothing.

He commeth to the next, I ſaid the whole Church of *Colloſſe* was baptized as the whole church of old were circumciſed; now a part of the Church which was thus buried with Chriſt in baptiſme were children. To this hee anſwereth our queſtion is of Infants and not of children in the generall, ſome of which may be old. *R. B.* told me I loved to wrangle, but ſure he is ſore ſicke of the diſeaſe himſelfe. Infants and Children not come to underſtanding, I count one and the ſame & I ſuppoſe properly, and of ſuch is our queſtion, ſuch were members of the Church of old & circumciſed, ſuch are members of the church yet ſtill for ought any thing R. B. can ſay to the contrary, the
10.16. Apoſtle *Ephe.* 6. ſpeaking in like manner, ſpeaketh of in-
Ephe. 6. 4. fants or children not growen in knowledge: ſuch as our
Mark Lord tooke in his Armes and ſaid of ſuch were his kingdome. To little purpoſe unleſſe to deceive the ſimple, doth R. B. ſet forth that old perſons, relatively may be called Children. I could alſo ſhew that an infant of a day old hath the like expreſſion. *Ezek.* 16. But he ſeemeth to have a lame argument, upon which he much relieth, the Apoſtle did not write to infants: I ſay he wrote to the whole and to Children Incluſively; as a part of the

whole

whole, yea to such as for present could make little use of what he wrote. holy men of old they wrote as they were guided by the spirit, in like manner the Apostle wrote. Now of old the Law and the prophets, the precepts and promise therein were to children inclusively: and secondarily in their order, the Covenant to *Abraham*, and that by *Moses* from God it was to young and old: to whole *Israel* pertained the adoption and the giving the Law, the service of God and promises; yea expresly Infants that could not expresse themselves verbally, enter Covenant with God, all which minded it will appeare, to be false which R. B. saith hat the apostle did not write to Infants. But R. B. must have his veine, to take all things in the case of children exclusively, which concernes their right in the favours of God, with their Godly Parents. And inclusively he will take Infants with unbeleevers and the wicked of the world, and so liable to the same wrath, let what will be sayd to the contrary, though he have not the least shew for it out of Gods word: so as to end this, If Infants or children not come to knowledge were of the Church, and the whole Church was buried with Christ by Baptisme, then were children Baptized. That they are let what before be minded. Hee concludeth with saying, these exampies will yeeld little satisfaction: To which I say and end they will yeeld more then his examples brought for the warrant of an unbaptized person Baptizing of others or himselfe; or for what he alleadged for childrens discharge from the Church.

Gene. 17.7. *Exod.* 19. *Rom.* 9. 4. *Deu.* 29. 1

I said there was a command for the baptising children: *Matth.* 28. 19. *Goe &c. Baptise all Nations*; not one onely, as the Nation of the Jewes. I illustrated the sence by paralell reference to other places of *Scripture*, *God* having of old declared that *Abraham* should bee a Father of many Nations, all which Nations according to *Christs* command

command muſt be baptiſed, a part whereof are Infants, or Children not come to underſtanding: as Infants were apart of that one Nation of the *Iewes*: It is likely R. B. cannot but muſt needs be angry, that I take this place of Scripture to prove that, which hee is ſo much againſt when it was the onely Scripture, that he made to ſerve him at all turnes, and in every caſe about Baptiſme, as before may be obſerved.

To this he anſwereth thus, *Abraham* indeed was to be a Father of many Nations, ſome whereof hee ſaith were his naturall and carnall ſeed, borne after the fleſh, as *Iſhmael* and the *Iewes*, but by the way can R. B. put no difference betwixt *Iſhmael* & the *Iſhmaelites*, and the *Iewes*; If he cannot he ſure hath very ſmall judgement; Theſe he ſaith further for unbeliefe were rejected and caſt off, but he doth not tell us, the Order of it, neither is it altogether true, which he ſpeaketh of the cauſe, *Iſhmael* was caſt out firſt, and in him all the *Iſmaelites*, and the cauſe was not unbeliefe, but making, and this which was firſt, was the type of that which followed, the caſting of and rejecting of the *Iewes* for unbeliefe, at that time when *Chriſt* came unto them being his owne, and they received him not, this rejecting of the *Iewes* for unbeliefe R. B. denyed, and would not grant, and he thought hee had good reaſon for it, becauſe he thought then in his deep judgement it would imply, as if they had been the people of God by nature, and free that way: but now of himſelfe he is pleaſed to acknowledge ſome: further hee ſaith as thoſe were caſt off, ſo the old and carnall Covenant as before he ſaith, he ſhewed, I then and now again tell him, that was a carnall expreſſion, ſo to call that gracious covenant of Almightie *God*: *Abraham* hee ſaith had other Nations, which were ſo reputed in regard of their Faith, and walking in his ſteps; I ſay ſurely theſe

are

are the *Gentiles* Nations, *Rom.* 4. which place he alleadgeth, in obſerving to whom *Abraham* was a Father to: and ſaith marke, and ſo I ſay marke them *Nations* that believe and walke in the ſteps of *Abraham*, and who ſaith otherwiſe. But to young and old compleat *Nations*, as was the *Nation* of the *Iewes*. He goeth on and ſaith *Gala.* 3.29. ſuch as are *Chriſts*, are *Abrahams* young Children, are *Chriſt* even as *Iſaac*, of ſuch he ſaith himſelfe, are his Kingdome, the *Gentiles* are fellow heires &c. Theſe latter, *Nations* he meaneth, or elſe he deludeth in the caſe: are *Abrahams* ſpirituall ſeed, and are by expreſſe command to be baptiſed, *Math.* 28. *Mark.* 16. hath not the man travelled farre to little purpoſe: unleſſe to confute himſelfe: The *Nations* of the *Gentiles* that beleeve, they are *Abrahams* ſpirituall ſeed, and are by *Chriſts* expreſſe command to be baptiſed, as *R. B.* acknowledgeth, and Infants are a part of theſe *Nations*, and ſo alſo to be baptiſed. But what ſaith hee? is all this to the baptiſing of Children that beleeve not? I aske how hee knoweth they doe not believe, if they believe not they cannot be ſaved: he againe ſaith, and therefore not believing are none of *Abrahams* ſpirituall ſeed, *Iſaack* when a Infant could not beleeve after that way *R. B.* intendeth, yet he was *Abrahams* ſpirituall ſeed, ſo were the Infants of *Iſrael* of old, and now we *Gentiles* are as *Iſaack*, ſo as I ſuppoſe it is much to the purpoſe, though he ſee it not: and therefore ſayes that children not believing, are therefore none of ABRAHAMS ſpirituall ſeed, who onely are to bee baptiſed, fie what poore matter is this; hee ſaith that which followeth is likewiſe nothing to the purpoſe, namely that the *Nations* that are made ABRAHAMS ſeed, the NATIONS that are ſaved, the Kingdomes that ſhall become the Kingdomes of the Lord, muſt needs receive *Chriſts* badg,

Math. 19
Eph. 16.

and be baptiſed, this he ſaith is granted but proveth nothing; that is a wonderfull thing if Children bee apart as before of thoſe *Nations*, that he ſhould grant the baptiſing of the whole, and yet denie one part; what is his reaſon that before, over againe, none are *Abrahams* ſeed, but ſuch as are *Chriſts*, firſt *Iſaack* and the Infants of *Iſrael* were firſt *Chriſts*, and the *Gentiles* are partakers of the ſame promiſe: But he urgeth further (like an unwiſe man) they walke in his ſteps, what did *Iſaack* ſo walke when he was an Infant? doe his workes? to apply theſe Scriptures to Infants ſheweth great weakneſſe and folly: yet he goeth on farther, and ſaith that no Kingdome doth become the Kingdome of the Lord, but thoſe that feare and ſerve him *kiſſe the Sonne*, *Pſal.* 101. *Heare his voyce* *Acts* 3. 22. and have him to reigne over them, all which he applyeth againſt Children, groſſely abuſing the Scriptures as any man that hath but halfe an eye may ſee: I aske him did the *Nation* of the *Jewes* that was *Gods Nation* as well as *Abrahams*, and a peculiar people, their Infants and all doe ſo? did thoſe Infants ſo heare *Gods* voyce, feare and ſerve *God* kiſſe the Son; *R. B.* is in a Labyrinth ſure. But yet further he urgeth that the Scriptures doe, not declare the ſalvation of any; but ſuch as doe believe, ſo no children in his account, but his reckoning is utterly untrue: he goeth on, ſaying thoſe that believe on the Sonne have life, but ſuch as believe not (as Children hee ſaith doe not) the wrath of *God* abideth on them, a fearfull doom for Children, *Herod* was a great Enemy to the Children of *Bethlehem*, for he deſtroyed them all in one day, R. B. exceedeth he deſigneth all the children in the children in the world at once to utter deſtruction and the wrath of God; he concludeth thus, therefore in refuſing Infants which beleeve not, but have as before the wrath of God abiding on them. A fearefull doctrine, R. B. ſaith

Ex. 19.6

Mat. 2 10

for

for himſelf and the reſt with him, if any pleaſe to beleeve him that they doe not curtaile the Nations which *Abraham* was to be a father of. If any will take his word for it they may; but beleeve him who liſt, I ſhall not, for as *Herod* did curtaile, that is cut off a part of *Bethlehem* when he deſtroyed the children of two yeeres, for which there was ſo great mourning in *Ramah*, and as *Pharaoh* did curtaile *Iſrael* when he deſtroyed or did endeavour to deſtroy their children: So in like manner to reject children from a nation or people in a relative way as *R. B.* doth, is to curtaile a nation or people what ever *R. B.* ſay to the contrary. When God changed his purpoſe of deſtroying *Nineve*, he ſpeaketh of the greatneſſe of the people, and that there were ſixſcore thouſand that could not diſcerne betwixt the right hand and the left; that is children, a part of the whole, that muſt be either be ſaved or periſh together in the judgement: The infants of *Iſrael* were a part of the nation of *Iſrael* and ſuch as ſhared both in mercies and judgements, which happily when *R. B.* hath better conſidered of hee may change alſo his thoughts about children and have more charitie toward them. I ſhall ſet downe the Argument againe, and leave the reader to judge of it, now he hath heard what is ſaid of both ſides. There is a command for baptizing of nations; Children or infants are a part of theſe nations, *Ergo* here is the command of Chriſt for Baptizing infants. But R. *B.* is angrie about this 28. *Matth.* being alleadged againſt him, and ſaith, nothing can be ſaid more contrarie poſſibly, for what it is alleadged, ſo cenſuring me for vain jangler and one that underſtood not what I ſpoke nor whereof, I did affirme: he concludeth his anſwer, never ſaying any thing to that of the Iewiſh Nation being borne again in one day, whether then their infants ſhall be left out as no more capable of the Grace of God, nor yet to what I

Exod. 1.

Ion. 4. 11.

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Exod. 1.

Iona. 4. 11.

further ſaid about their being firſt taught & then baptized which I ſaid was an adition of their owne coine, not found in the ſcripture, and being preſumption in any to adde it to the 28. *Matth.* 19. I ſaid in the end of my diſcourſe alſo that diſtinction is to be put betwixt perſons of yeeres and infants, that perſons of yeeres are firſt to be taught, but not children, as of old the *Proſelites* were, but not their infants. That it were unreaſonable to require it of them now in Baptiſme, it not being required of them in Circumciſion, that no Conditionall if, can be put in the caſe of infants. To all which *R. B.* ſaith nothing, for ſure he granteth it all, and ſo taketh himſelfe guiltie of that frowardneſſe I obſerved in ſome, in ſetting children againſt their parents in the caſe of beleeving and intereſt in the Covenant of Almightie God: a thing they have taken up by tradition, and never learned it of the holy ſcripture: And yet in it lieth the great force and ſtrength of theſe mens reaſoning, oppoſing young children to their godly Parents, making the one a beleever and the other an Infidell, making the Infant of a beleever an unbeleever, to whom pertaineth the wrath of God, and ſo applying and opening all ſcriptures for the one againſt the other, when as it is verie cleare by the ſcripture, as in part may be ſeene by what is before declared. That children are alwayes taken and minded as included, and ſo ſharing and having right with their Parents and not otherwiſe. I ſhall beare his cenſure patiently which he layeth on me, and conclude this Anſwer, ſaying as *R. B.* doth, and I thinke the reader will judge I ſay the truth; that *R. B.* his whole Anſwer is not onely weake and Impertinent, but that it doth declare the Authour thereof to be very erroneous, that it is full of fayned fables fathered unjuſtly on his oppoſite, and hath many things in it contradictorie to his owne principles.

ciples, ſo as he that ſhall read the Anſwer diſcovered and laid open, will ſure judge what ever *R. B.* intended hee hath rendered his cauſe and practiſe which hee endeavoured to defend, evill and naught, and an error to be deſerted and ſhunned of all the people of God, which God give them wiſdome to ſee aright.

A ſhort reply, to the frivolous exceptions of *E.* B.

HEe being deſirous to vent and put off his notions, though verie raw and undigeſted as may eaſily be ſeene, and meeting with my diſcourſe, he thought good to have a fling at it though to little purpoſe God knoweth, as is the reſt of the matter of his booke, to which he doth adde this ſhort and haſtie Anſwer. I ſhall rather chuſe that he ſhall pleaſe himſelfe with the great ſtrength of his matter, and the utter inabillitie that is in any to Anſwer: rather then trouble my ſelfe in endeavouring to ſhew the deceitfulneſſe of his wares, and ſo hurt his market: he having ſo great a deſire to put them off: I ſuppoſe any indifferent Chapman can ſee into it. I ſhall onely make a ſhort reply to what is excepted againſt in my diſcourſe. Firſt he excepteth againſt this that Chriſt ſhould be ſaid to be a widower if his viſible Church died, and ceaſed to be any more in the world; to this I have anſwered before and referre the reader to it: Chriſt the husband of his Church muſt be a Widow-

er if his Church died; To this hee ſayth wee differ not in the matter or ſubſtance: No that is ſtrange, what is his reaſon? He ſaith the Church is either in heaven or earth, ſo I ſay is a mans wife when ſhe is dead, either in the world or out of it: But hee ſaith Chriſt hath a Church though no viſible one, but our queſtion is of the viſible, that is Chriſts wife *Ephe.* 5. If that die or died, Chriſt muſt be a widower ſure. But he ſaith his Church became Inviſible; then it changed the nature of it. But he thinketh itis cleare, that ſome time it was ſo inviſible *Reve.* 6. 13. 14. but ſure he wanteth a cleare judgement as in other things ſo in this Scripture, heaven departed away as a ſcrole when it is rolled together, A ſcrole is a viſible ſubſtance when it is rolled up, though not ſo viſible as when unrolled, heaven the eſtate of Chriſt Church departed away no otherwiſe then as a ſcrole, which is the ſame and continueth it being rolled as unrolled, indeed he is viſible rolled, more viſible unrolled, *R. B.* his inference, namely that the Church is not alway viſible is unſound: Till the eight ſeale was powred forth Heaven or the Church was as a ſcrole unrolled, ſo as the things therein written might be ſeene: ſo was the Church while it remained now pure: But after that time it departed as a ſcrole rolled up, ſo was the caſe, and in ſome ſort is ſtill of the Church under deepe defection; The reſtoring of the Church to puritie is the unrolling of the ſcrole, begun and yet a doing: he addeth but to what purpoſe I ſuppoſe he knoweth not *Reve.* 11. 7. 12.

Further he ſaith the Church was hid in the wilderneſſe for a time, and times and halfe a time: But from whom is it that ſhe was thus hid? from the Serpent but if ſhe be hid ſhe is preſerved and hath her being, and having a being ſhe is viſible: nothing can be more plaine She is hid from the rage of the ſerpent from the crueltie

of

of the enemie, but visible to her friends, and to the members and those that in good will doe seeke her. If *E. B.* in some danger of the enemie, as in the time of the Bishops should have retired to some place of secresie and there have hid himselfe, was he therefore to his wife and other friends a man invisible, because so hid. Truely any man of reason may see to what purpose these Scriptures serve his turne, and that they are fully against him and his opinion which he bringeth them for, and do prove the continuednesse of the Church and visibillitie of it which he opposeth: In the wilderneſſe the Church continued, if by wilderneſſe hee will not understand the state of defection, he must then understand by wilderneſſe private places, for other sence I suppose he cannot finde I he chooſe the latter as I suppose he will: If he had taken or would take paines to traverse the world, If he could not finde the Church remaining in *Europe*, in *Asia*, *Affrica*, or *America* he might finde her, for in the wilderneſſe she is to be preserved as before: and there finding of her he might have lighted his candle, and beene baptized and added to the Church. And he should not have beene put upon such a neceſſitie as to begin Baptisme by an unbaptized person acting of it without any Commission or warrant from Christ: But hee and others of his minde had rather spare his paines and labour of seeking and searching the wilderneſſe for her, and without Scripture or word of God, beleeve and hold she is seased out of the world and gone to heaven, and must be so raised and restored in the earth againe, by this way of their own devising, which never came into the minde of Almightie God.

Rev. 7. 3?

His second exception is to what I propounded, that if Baptisme was lost and fallen out of the world none but a Christ, a *Moses*, *an Elias* or at least a prophet from heaven might

might reſtore, the blinde *Jewes* could ſee this that it was unlawfull for any other: To this hee ſayth that he granteth that an ordinance loſt and fallen out of the world none but a Chriſt a *Moſes* *Elias* or a prophet from heaven can raiſe it: Baptiſme: was thus loſt hee acknowledgeth, when did Chriſt, *Moſes*, *Elias*, or any Prophet from Heaven, come to raiſe it againe? where are they, or who be they that we may doe them reverence? Sure he can ſhew none ſuch; But this hee thinketh may ſerve, beleevers having Chriſt the Word and Spirit, ſo he ſayth may doe it. Indeed they that have *Chriſt*, *Moſes*, *Elias*, or prophets from heaven may doe great things: but alas theſe being in heaven, are not at their beck. It is likely he meaneth they have their word, there was never any held any error ſo great but did aſſume to have that and the Spirit alſo: But ſuppoſing to have Chriſt the Word and Spirit: how then doth he prove ſuch may raiſe a loſt ordinance without ſpeciall Commiſſion: he quoteth foure Scriptures *Matth.* 18. 19. 20. 11. 11. *Luke* 17. 28. *Rom.* 10. 6. We will view the Scriptures. *Matth.* 18. 19. 20. If two of you agree, and againe, where two or three are gathered in my Name &c. To which I ſay that it is not meant two or three unbaptized perſons ſuch have no warrant Commiſſion or promiſe in this kinde; *Cornelius* and his family and friends were two three ſuch: yet they muſt ſend for *Peter*; Two or three is or uſually and I judge truely, taken for the Church; two or three unbaptiſed perſons, I deny to be a Church; let *E. B.* that would have an example of baptiſing Infants, ſhew an example, or any ground from Scripture of a unbaptiſed Church, There is cleare examples of Beleevers being Baptized and added to the Church, where there was a Miniſtrie of Chriſt: however where there were Baptized perſons to Baptize them, but alas for beleevers

Acts 10. 2. 5.
Act. 2. 41.

beleevers ſo called to become a Church, being unbaptized is without all warrant of ſcripture I conceive I ſhall not neede to wade further in anſwer, for doubtleſſe this Scripture will be judged by the reader to bee impertinent to his purpoſe. The 11. *Matth.*11. *Luke* 7. 28. both which containe one matter are the next: They ſpeake of John and that the leaſt in the Kingdome of God is greater then he: though he were great indeed. The force is ſupoſed to lie here, greater, and ſo may baptize as hee did, without Warrant or Commiſſion, though he had one. By this reaſon women may baptize, they being of the kingdome of Heaven and beleevers, but ſure unbaptized perſons cannot be the Kingdome of Heaven in this ſence: *Cornelius* might have baptized his family and friends, and needed not to have ſent for *Peter*. Certainly our Lord was greater then *John*, and the Lord of all beleevers, yet he did not baptize himſelfe or others, but went to *John*, that he might fulfill righteouſneſſe, and ſo would theſe, were they like minded to him, they would goe to them that were baptized, and had Commiſſion to baptize others: Theſe Scriptures the ſtrength whereof lieth in a Comparative way, without all queſtion E. *B.* doth not yet underſtand the ſcope of them, and that it maketh nothing for him, every ordinary judgement will ſee, and I will ſay no more. *Matth.* 3.15.

The 10. *Rom.* 6. 7. 8. is the laſt place by which he will prove that unbaptized perſons beleeving may baptize others, and ſo raiſe the ordinance loſt and fallen out of the world; this place of the Apoſtle is that of *Moſes Deu.* 30. 11. 12. 13. 14. It would better have fitted *Saul* to have excuſed his diſobedience he being in a great ſtrait, and fooliſhly adventuring to ſacrifice, *Uzziah* the king might better and to more purpoſe have alleadged the ſame for burning incenſe, for which the prieſt withſtood him hee 1 *Sam.* 13. 9. 11. 2 *Chron.* 26. 18. 1 *Cor.* 14. 33. 40

being for it ſmitten with leproſie. Can E. B. account God to be the God of order, or thinke well of him for making a breach in *Vzza* for neglect of order? and hold that every beleever may without any more adoe, act any ordinance of never ſo high a nature or peculiar concernment? and ſaying, ſay not who ſhall aſcend into Heaven, and the word is neare them, will ſerve their turne and bear them out, Alas it would not ſerve *Saul* nor *Vzza* nor *Vzziah* though a King, neither will it in the leaſt ſerve an unbaptized perſon; the which I leave alſo to the judgement of the Reader. After this he ſpeaketh that the Scripture is ſilent of *John* his baptizing of himſelfe; I ſay though it be, yet it is not ſilent concerning his Commiſſion, they ſhew theſe it were to purpoſe. Then abruptly he falleth could on the Apoſtacie of *Iſrael* and *AntiChriſt* & ſaith the Apoſtacy of Anti-Chriſt, greater then is that of Iſrael, indeed ſo it had need, with reference to their courſe, and ſo he ſaith though they did not againe circumciſe themſelves, yet now they may againe be baptized, though the Scripture be as ſilent concerning it as it is of *Johns* Baptizing himſelfe &c. It is well he will ingenuouſly acknowledge the ſilence of the Scripture in the matter: but what is their courſe now not having the Scripture for the rule of it, a voluntarie courſe of their owne deviſing to be ſhunned of all Gods people, who are to cleave to the Law and Teſtimonie: But we will a litle minde his reaſon, why the Apoſtacie of *Antichriſt* is greater then that of *Iſrael*; it is this, they were called *Sodomites* and *Egyptians*, theſe were the worſt of *Pagans* and ſo of the *Gentiles Reve.* 11. 2. 8. It is but Spiritually they are ſo called: And *Iſrael* in their Apoſtacie from God is called by the like termes *Eſay* 1. 10. 57. *Eſay.* 3. Neither doth it appeare that *Sodomites* and *Egyptians* were the worſt of Heathen, unleſſe any pleaſe to beleeve his bare

Aſa. 8.

saying

saying so truely this is a poor way of confuting a matter.

But he further saith *Israels* Apostacie did not raze the foundation of the constitution of their Church: It is well he so holdeth, others of his way have not held so; *Israel* forsooke God and his pure worship and followed Idols, They worshipped the Calves at *Dan* and *Bethel*, if their ground were true, that corruption it maketh a nullitie, it is marvellous they should remaine a true Church. *Hos.* 4 17. 8.4.

But it is plaine he saith that *Antichrist* hath changed all ordinances, both in Church and Ministery, Worship and Government: *Esai* 24. 5. and so hath destroyed baptisme. To which I answer, it is not so plaine as it is plaine: E. *B.* is foolishly confident of his owne opinions and conceits, though he have no ground for them: doth the 24. *Esay* 5. prove it so plainly? E. *B.* hath a veine to make any thing prove his matter; he thinketh he hath to deale with children, with whom he is so out of charitie: hee goeth on adding one thing to another without any relation, and so saith the matter of the Church under the Gospell must know the Lord and bee all taught of him. If all of E. *B.* his Church doe so know God, and be so taught of him it is well; if it be so, they have the more wrong done them: further he bringeth all the difference betwixt him & the Church of *Rome*, and *England* to a very narrow point, and that is they do not *baptise* believers only confessing faith and sins &c. If they did, they would not leave her; they doe baptize persons of yeeres in *Nova Spania* and other parts of the *Indies*; yea in *Rome* and so also in *England* they baptize *Iewes*, *Turks* and *Moors*, who confesse their faith and their sins: they baptize infants also that is a lesse errour then the worshipping of the Calves which when *E. B.* hath well considered, happily he may leave off his separation and be reconciled againe.

Further he seemeth to say something to what I minded in my discourse that some are so filled with prejudice,

that they have no patience to think of the church estate: remaining under *Antichrist* exaltation: to this he saith they shall ever bee ready to speake or write; I say like enough so, but not to heare it seemeth. It is a vertue to be swift to heare and slow to speake: I did in my discourse desire any to set forth the hurt that commeth of holding the Ordinance of the Church and Baptisme, to have bin in captivitie in *Babylon*, and there preserved by the power of God, for a time &c. And now by the same power brought forth to freedome and puritie, God returning to build his Tabernacle broke downe and ruined: But not destroyed, as sometime of old the Church and vessels of the Lord were in *Babylon* and thence returned: to the vessels he answereth, but to the Church it seemeth hee knew not what to answer, and so passeth it by with silence, notwithstanding he hold as before, as in the end of his third replie, the constitution of that Church was founded in the land of *Canaan*, and being removed thence by his ground must become voide. To the vessels he most ignorantly replieth and saith, the vessels of the Lords house had no relation to the sprinkling of infants; his reason is, they were the Lords ordinances, and is not the Church and Baptisme so also? he saith they needed no new casting so long as they remained the same, so the Church and Baptisme neede no new raising, they remaining the same: But he concludeth the sprinkling of infants was never Gods Ordinance; indeed if hee were a Christ, a *Moses*, *Elias* or prophet from heaven, his bare affirmation might passe and be taken for good, but it is well wee neede not beleeve him unlesse wee will: So hee saith the Argument is to no purpose: hee might well say so of his simple answer he pleaseth himself withall. He propoundeth a case I shal not trouble my self, to take away the content hee hath in it, being assured any one that hath reason

Iames 1.19.

Act. 15.

in

in him will ſee it is but a fancie. Another exception is to a paſſage in my diſcourſe, wherin I ſaid it was marvellous they had not patience about raiſing Baptiſme loſt, ſeeing ſome of them expect Chriſt perſonally to appeare, in the world againe. I ſaid happily he might bee angrie at their ſuddaine attempt that they did not ſtay his comming, or at leaſt till hee had given them Commiſſion as hee did *John* to prepare his way before him; this he ſetteth downe corruptly, & ſayth I ſay ſome hold Chriſt is to come and raigne at *Hieruſalem*. He ſayth I ſay I would have had them ſtay til then for the ordinance: I ſaid only I marvelled they had not patience to ſtay: I ſhall beare his charges and take notice of his anſwer; If the want of the viſibilitie of the Church maketh Chriſt a widower? The Church *P. B.* is a Member of, was unheard of till within theſe two hundred yeeres, this he learned of the Papiſt, where was your Church before *Luther*? well two hundred yeeres is ſome Antiquitie, more then two or three yeeres, ſuch as is the deſcent of the totall dippers in this Kingdome: hee fooliſhly concludeth ſo Chriſt a widower till then. But he might know, that though the Reformed Churches came then out of Bondage and Corruption, to freedome and puritie, yet there might be other Churches in *Aſia* or in *Affrica*, though there remained none, but ſo corrupt in *Europe*, ſo as Chriſt ſhould not need to bee a widower for want of ſuch a viſible Church as *P. B.* is of, being but of two hundred yeeres ſtanding: But the aforſaid inference he maketh with a promiſe, and that is unleſſe I hold the Church of *Rome* a true Church; I hold not the Church of *Rome* a true Church nor never did: but this I hold, that the Church eſtate remained in or under the *Romane* deffection, the man of ſin ſitting in the Temple of God: ſo as Chriſt was not widower, though his Church was polluted and defiled kept under and ſuppreſſed,

preſſed, as it fared in like caſe with the ſpouſe of Chriſt the Church, when ſhe went a whoring from him and polluted her ſelfe, and had other Lords to reigne over her: At length he turnes his confutation into a quære, and asketh how I dare ſeparate from her; how durſt he ſeparate from the Church he was left a Member of, for which hee was dealt withall by them; he may reſolve the caſe himſelfe: But for ſatisfaction to others in this matter, I ſhall give ſome account: Chriſtianitie and the eſtate of the Church I hold remained under the great defection of the man of ſin; God in time called out his people *Reve.* 18.4. The *Waldenſes* firſt the Reformed Churches in *France*, *Germany*, *Belgia*, then came forth into freedome and puritie in obedience to that call, and ſerved God apart, as ſometimes the Chriſtians did leave the Church of the *Jewes*.

Ezek. 23. 17. 30 14. 11. 26. *Eſay.* 13.

In *Babylon* is Gods people, yea his people in Covenant, theſe words *Reve.* 4. 18. being the words of the Covenant *Iere.* 31. So as the matter of the Church remaining, is clearely gathered from thence, none being the people of God in Covenant ſo, but onely thoſe of his Church, the Church eſtate and ordinances in ſome conſideration there remaining, they comming out of her: to wit Babylon, they muſt come out of, and ſeparate from the Church ſo either remayning ſo farre as concernes Member-ſhip: So as I might anſwer we ſeparate from her, becauſe we are ſo bidden by Almighty God, though in ſome ſence the Church be there remayning: And if E. B. or any other would pleaſe but to minde M. *Iunius*, and *Dupleſis Lord of Mornay*, as they doe M. *Rogers* they might learne this, at leaſt they might ſee that ſuch an opinion is neither ſingular nor new: to further his daring queſtion touching ſeparation, I ſay ſeparation is totall. For it is in part: E. B. profeſſeth totall ſeparation from *Rome* and

England

England which heaceounteth on: but he is nothing true to his principle, for all hee casteth away the Baptisme he received there; for why by like reason doth hee not separate from the same Saviour and Redeemer *Jesus* professed by them? why doth hee not renounce the Scriptures by them maintained? especially the Translation of them, this being an outward thing as is *Baptisme*? why holdeth he with them the doctrine of the Trinitie the two natures of Christ in one person? why observeth he with them the Lords day and retaineth their Marriages, and submitteth to Magistracie and government there? sure the man is partiall; he practiseth but separation in part, though he professe totall, he commeth much short of his owne principle; and it is well he doth, for surely he ought but to separate in part from the evill of a person or thing, and so from the evils there: for so it is said, that ye partake not of her sins, but of the vertues or good there; or in any what ever we may and ought, and it is as great an evill to separate from good that being of God, as it is not to separate from evill and sin.

But he hath another daring quære, how dare they set upa state before Christ come? They (the reformed Churches he meaneth) that are, he saith, but of two hundred yeeres standing. To which I say it is likely they expect no such personall comming of Christ.

And further I say if he please to looke into the harmony of their Confessions they will informe him, and tell him the ground of their practice; not onely in forsaking *Babylon* and comming out of the Church in deepe defection: But also of their Congregating together and worshipping of God purely according to his word; And this not by way of new beginning either in regard of matter or form, but by way of reforming themselves, being Christians, or baptized beleevers and so matter; and also there

there Congregated in regard of forme, though in deepe defection, and in a verie corrupt condition: ſo as in regard of matter or forme, there was no need of our Lord Chriſt *Moſes*, or *Elias*, or a prophet from heaven perſonally to appeare about the matter, for at the moſt they being baptized Chriſtians: It is but a multiplying of congregations, which is ſure lawfull and ever was, and E. *B.* will not be againſt it. The whole anſwer to this daring quære is but according to the injunction of the Apoſtle after the defection. *Theſ.* 22.15. Stand faſt and keep the inſtructions yea have beene taught by word or Epiſtle: the reſt o his exceptions I have replied unto in anſwere to *R.B* and ſo ſhall not trouble my ſelfe nor the Reader about them, but ſhall referre the whole matter to the cenſure of the Godly-wiſe.

FINIS.

ERRATA.

Pag. 1. *l.* 22. for the *r.* he. *p.* 4. *l.* 9. for is ſaid, *r.* I ſaid, *l* 16. for where *r.* wherefore, *l.* 25. put out apart. *p.* 5. *l.* 7. for ſo before, *r.* ſee before. *p.* 6. *l.* 5. adde to where might, he might. *p.* 8 *l.* 33. for deceſtion *r.* defection. *p.* 12. *l.* 1. for R. B. *r.* P. B. *p.* 12. *l.* 19. put out, *r.* no *p.* 13. *l.* 33. for my. *r.* the *p.* 14. *l.* 33. for neither *r.* whither. *p.* 25. *l.* 4 adde on it. *p.* 20. *l.* 7. for matter. *r.* water. *l.* 33. to made adde voide. *p.* 21. *l.* 30. make a ſtop at the end of normally ſtanding. *p.* 22. *l.* 6. for our *r.* out. *l.* 21. for written. *r.* write. *p.* 26. *l.* 9. for that is, *r.* that dipping is. *p.* 28. *l.* 28. the end. 29. the beginning for all caſes. *r.* a caſe. *p.* 29. *l.* 22. for dipping *r.* dip. *p.* 30. *l.* 8. for R. B. were. *r.* R. B. way. *p.* 31. *l.* 9. for ſlipping. *r.* ſkipping. *p.* 32. *l.* 5. for but ſomething. *r.* but at ſomething. *p.* 33. *l.* 9. put out. our blood. *l.* 11. for ſome *r.* ſonne. *p.* 37. *l.* 14. for common. *r.* come upon. *p.* 41. *l.* 19. for nature conſidered. *r.* by nature conſidered *p.* 45. *l.* 29. for or *r.* for. *p.* 48. *l.* 19. for making *r.* mocking. *l.* 28. for ſame *r.* the ſame. *p.* 50. *l.* 31. leave out children in the *p.* 51. *l.* 31. for it. *l.* 29 for and In. *r.* and on.

Courteous Reader paſſe by the eſcapes in correcting, and ameud them with thy pen if thou pleaſe, Take notice that there is ſome miſtakes in ſtops, and the quotations in the Margent are not placed even.

Britiſh

21.

LIGHTNING

OR

Suddaine tumults, in England, Scotland and Ireland; to warne the united Provinces to underſtand the dangers, and the cauſes thereof: to defend thoſe amongeſt us, from being partakers of their plagues.

Cujus aures clauſæ ſunt veritati, ut ab amico verum audire nequeat, hujus ſalus deſperanda eſt.

The ſafety of that man, is hopeleſſe, we, may feare,
That ſtopps his eares againſt his friend, and will the truth not heare.

Mors eſt ſervitute potior.

Grim-death's fierce pangs, are rather to be ſought;
Than that we ſhould to Babels-yoke, be brought.

Written firſt in lowe-dutch by G. L. V. *and tranſlated for the benefit of Brittaine.*

Printed in the yeare 1643. April. 14.

EXperience teacheth that, a skilfull physitian standing by, beholding a patient, and asking him of his paines and order of his bodie, findeth the nature of the disease sooner than the partye himselfe that groaneth vnder the burden of it. The same we finde often times in cases Ecclesiasticall and Politicall: we can sooner see an others blemish than our owne imperfections. The reason is, becaus mankind is generallie negligent in self-examination. I must ingemuously confesse, I can not say so, of the author of this dialogue; the verie cause of his publishing it witnesseth the contrarie; and proveth him (what soever he be by calling) a feeling member of his owne bodie, and a good freind to his neighbours. For though I have sene manie excellent remonstrances, resolutions of questions &c published by the *High court of Parlament in England* (whom I take to be (vnder God) the Physitian of the land) and their well-willers, which have most exactly layd out the sickneſſe of their body, with the causes and cure, which must have the preheminence: yet so soone as I first began to read this (considering that it is the worke of a stranger, and composed in a method and style most pleasing to some capacities) I thought it might helpe to the information of my poore Countriemen in the estate, of their bodie politicke that knowing their disease, they might (being humbled for their sin which is the cause) flye unto him for cure, who changeth the times and seasons, shaketh the mountaines, and maketh the earth to tremble, and the great ones to hide them selves when he is angrie; who maketh the warres to cease, and sendeth peace into the habitation of the righteous. If in the publishing hereof I

shall doe my Country anie profitable ſervice, I ſhalbe bound to give God thankes for his mercie; and the acceptation of it ſhalbe my reward. In the meane time whither this profit or no, my prayers ſhalbe inceſſantly to the Lord, that England may not be a ſeate of warre; but that therein may flouriſh the Goſpell of peace, which bringeth downe the loftie ſpirits of men making the wolfe to dwell with the lambe, & the leopard to lye down with the kid, and the calfe, and the young lyon and the fatling together, and a little child to lead them, &c. *Iſa.* 11, 6. yea cauſeth them to beat their ſwordes into plowſhares, and their ſpeares into pruning hookes, *Iſa.* 2. 4. *&c.* and that he who is the King of Kings, & Lord of Lords, by whom Kings raign & Princes decree Juſtice, (who hath their hearts in his hand turning them as the rivers of water which way ſoever it pleaſeth him,) would be pleaſed to make the King a nurſing father, and the Queen a nurſing mother unto his Iſrael.

Rev. 19, 16
Pro. 8, 15
Pro. 24, 1
Iſa. 49, 23.

Holland this 20 *of the firſt moneth according to our new computation,* 1643.

The

The AUTHOR To the READER.

MY Lords, and you the honeſt Inhabitants of the united Provinces. That ſtar with a tail ſeen in the yeat 1618. was a warning and type of a rod that should come over all Chriſtendome: whereupon followed thoſe bloody effects, thoſe horrible warrs, lamentable waſtings, barbatous deſtructions of countreys and cities, the ruine of ſo many coſtly buildings, of ſo many gentle men, ſo many inhabitants men and women, young and old in *Germanie*. And O that we could yet ſee the end, the bottome of the cup of indignation! but the rodd flourisheth ſtill, the deſtroyer is yet buſie: the hand of God is ſtretched out ſtill, there is yet too much chaffe to hang away the fanne, the ſilver is yet too unclean, to blow out the refyneing fire. The inhabitants and thoſe that are fled from *Germany* muſt (by the weight of their miſeries and plagues) be brought to a better minde, to farther reformation, to a greater feeling of, and ſorrow for their paſt and preſent ſins, before there can be any hope that the rod of Gods wrath (wherewith they are now oppreſſed) ſhall be caſt into the fire.

That earthquake not long ſince felt in the year 1640. was a token of great commotions, and mighty ſhakings of the Kingdomes of the earth: for a little before and ſhortly thereupon was concluded the revolt of *Cathalonia*, the falling-off of *Portugale*, the ſtirres in *Scotland*; the rebellion of the *Ireish*, thoſe civill (uncivill) warres, great alterations, unexpected tumults in *England*: amongſt which none more neare, none more fearfull and dangerous to us, than the rebellion of *Ireland*, which had its originall and rize in *England*, from the great ones, from the Papiſts, from the enemies of our religion and ſtate, ſeconded by our deadly enemie the King of *Spaine*, plotted by the Jeſuits, executed by the barbarous *Ireish*, who are already growne ſuch profitiens in the ſchole of thoſe murdering Ieſuits, that they (according to their diſpoſition and

counſell) ſtrive for the prize, who can invent the cruelleſt manner of torments for the *Proteſtants*, cutting of their privie-members, eares, fingers, handes, boareing out their eyes, ſtripping ſome wives naked and that in the preſence of their huſbandes, and bruitiſhly abuſeing others, ripping infants out of their mothers wombe, and preſently daſhing them againſt the ſtones, exerciſeing many other cruelties (which are publiſhed and diſperſed farre and neere in print to the amaſement of all men) upon our fellow-members that are of the ſame covenant and faith with us. Doe not then theſe miſeries touch us which are executed on our bodie? and that ſo neere; yea, the civill warres in England are yet more dangerous for us: where the friends, members, citizens, inhabitants, ſubjects, of one Kingdome, profeſſors of one faith, *Manaſſe and Ephraim*, ſtrive one againſt an other. They there are our confederates, bretheren, friends, antient aſſiſtants, neereſt neighbours. There wreſtleth the King againſt his ſubjects, the head againſt the members, the maſter againſt his ſervants; There the defender is become a Spoiller, the Sheepherd a deſtroyer, *Eden an Adamah, Canaan a wilderne.* There a long-laſting miſe-uſed peace, is changed into an unexpected waſting warre. There may we now ſee worne in the place of plush, velvet, ſilkes, ſattines, coſtly apparrell, chaines of gold and pearle, harnaſſe, ſwordes, bandaleers, muſquets. There may we heare now in ſtead of Luxurious wantonneſſe, danceing, maſking, viols, fluits, harpes, ratlings of drums, ſound of trumpets, neighing of horſes, the ſound of an alarm, groanes of the wounded, and the rumour of the approaching furious cavaleers. There all merchandiſing and trading ſtandeth ſtill. There is expence without gaine; there conſume they that treaſure in trouble and diſtreſſe, which they were ſo long in gathering; cities and houſes are pillaged, the countrie ruinated and waſted. They were fore-told of this miſerie, but none would receave, none beleeve it: Now feele they the evill day, which they had put ſo farre from them; now they feele what they have brought upon them ſelves through their unbeliefe; now thoſe thinges preſſe them which for want of feeling they caſt into the ayre. Theſe thinges wee ſee afarre of, we heare this, but with little obſervation, to provoke us to behold our ſelves in them: that ſo we may avoide thoſe rocks, whereon they have ſuffered ſhip-wrack. Their haughtines and ambition went before their fall, the pride

in

in apparrel, and dyet, the ſtate (that ſucks the monie) had taken the upperhand: and now the Kings high way-Robbers. Scrabble, ſpoile, ſteale, waſt, deſtroy, burne, the treaſures and riches of England. Shall not we then amend theſe things? and put away theſe ſins which are growen to ſuch an height among us, that ſo they may not bring the like miſeries upon us? wantonneſſe, danceing, drinking, ſwilling, maſking, ſtage playing, fornication, adulterie, hate, envie, have borne ſuch ſway, that t'was accounted the higheſt crime to ſpeake or write againſt them: and thoſe that have ſo offended have bin (without mercie) openly brought upon the ſchaffold, burn-markt, their eares cut off, and they caſt into perpetuall impriſonnent. Howe farre theſe have broken in npon us experience teacheth us but too too well. ô that (as traytors to our ſtate) they were baniſhed out of all places and heartes; that by them our peace and happines be not baniſhed from us. That bad goverment in church and common wealth, brought in by unfit, unexperienced, audatious, ambitious, revengefull perſons, hath made the land reele like a druncken man, who have wrung wreſted, moulded the lawes, priviledges, liberties, rights to their owne ends and paſſions: who diſpoſſeſſe, affront, terrifie and compell the moſt antient, grave, honeſt, fit, faithfull, expert, couragious governors to chooſe their party, or els to forſake their places, and live in higheſt indignation. To what height this alſo is growne amongſt us, and daylie more and more increaſeth, the ſtones cry; that confuſion teacheth which begins to be acknowledged by all men that with cleare eyes doe marke the diſcords in religion, and ſuppreſſions of thoſe priviledges which they have with lives and goods ſo long maintayned, which muſt be remedyed, orels they will bring forth our moſt certaine ruine. That Idolatrie hartening of papiſtrie, foiſting in of papiſticall ſuperſtitions, freedome of ſeſuits, and other holy (unholy) orders that with out feare ſpread themſelves over the whole Kingdome to the miſleading of manie thouſand ſoules, advanceing of the popelike *Hierarchie*, ſuppreſſing of the truth, and true profeſſors of the ſame, and that with ſuch countenance, that the King himſelf was become their patron and Spokeſman, when at any time (according to the lawes of the land) they were juſtly condemned to any puniſhment: whereas the honeſt, godly, prudent, politicke preachers could not have anie beame of favor from his Majeſty, when they were by the Biſſhops unjuſtly condemned

condemned to open shame and punishment (worse than death) for well doeing, for withstanding the sinnes of the land, and overflowing of papistrie. At this God him selfe was grieved and waxed jelous for his truth, and faithfull servants, and would not suffer the Scepter of the wicked to rest alwayes on the lot of the righteous, least they should put forth their hand to wickednesse: but hath taken the refyneing pot into his hand, and put the fire of dissention under it, which hath already discovered many for drosse. These grievances, this flood of Idolatrie, this freedome of popish exercises, Saying of masse, bonfires on holy-dayes, processions, tolleration of all sortes of fryers and nuns, to the misleading of the inhabitants, weakening of our state, incouraging of our neighbouring enemie, was (not many yeares sithence) so increased, that the wound was judged incureable, the poyson too much, and their power too great to be daunted, destroyed or hindered by sharpe proclamations, strong resolutions, or power of officers. Shall not this then needes make the least danger that shall befall us remediesse, by reason of the enemies within which desire our ruine no lesse than those that are without, who will be ready (according to the example of the papists in England and Ireland) whensoever they shall have a faire advantage to contribute thereunto? Shall not this then awaken us before it is too late, and the time shall not permit, to drive out these *Canaanites*, and take away these high places? otherwise they shall take away both us and our religion. This is the case of *England*, and these be the causes thereof. The same humour is amongst us; and shall not the same disease follow thereupon? wee are like them in sin, and shall we not be made like in punishment? If wee perswade out selves otherwise, we deceave our selves; we are the next to be cured by the like medecine; that would not hearken to those lively admonitions and warnings exhorting us to repentance. Every one prepare himselfe for a storme, to undergoe the plague that comes driving on. In the meane time let us have compassion on our brethren in *England* and *Ireland*; let us pray for them, that the great ones may helpe to reconcile the *King* and *Parliament*, to remove the differences, that their ruine become not ours! which will surely come to passe, if those that are on the Kings side together with him get the upper hand. Then

shall

shall they roote out the Parliament, alter the goverment, suppresse religion, proceed in their begun revenge against the subjects, restore the Bishops, who as instigated persons shall rage more than ever, to bring their misse carriage to a perfect issue; striving to make of force their Popish Canons, and againe to lord it over the consciences of the Inhabitants. The Papists, as being now the Kinges trustyest assistants, shall then be his best beloved children: then shall the best Christians be under the yoke. And when England, and Scotland (which shall not goe free) shall be subdued, and made slaves; then shall they enter their action against us; the pretence of the North Sea shall be revived: restitution must be made for that imagined dammage they have suffered in the East-Indies, and here at home; and transferre their plagues upon us. What can we els exspect from the Kings Counsellers, who (now these many yeares) have bin friends to Spaine and enemies to our State, who shall not become better, but worse by this warre. But if the Parliament get the upper hand, then shall the King be preserved (being delivered from the slavery of his servants) and remaine as free and absolute a King as ever, if he will but advance the good. Religion shall be maintained, the Inhabitants defended, and brought into their former rest, the lawes and priviledges established, reformation in Church and common wealth shall powerfully proceede, to the adorning of the State. Our common weal shall be by that means secured, and the malignants restrained. Let no man then contribute to the suppressing of the Parliament; especially let not us Netherlanders, for the foundation of their warre and ours is all one: they have maintained us therein with their goods, and blouds, we must not helpe to suppresse them; els God shall suppresse us, the inhabitants would protest against us before God and the world, and God would see, and search it. Let us not imploy those soldiers, which are in our service, to help the papists there, to suppresse both them and us. Let us not transport the armes of the land, and leave our selves naked: for that is our Capitall. Let no Inhabitant (to satisfie his covetousnes) further, or assist them: for shall we not then put a knife into their handes, to cut our owne throats? But be well informed concerning the drift of the King and

Parliament; and then you shall quickly see whose side you must take: that you shall finde in this Brittish Lightning which sheweth the unexpected and suddaine tumults of the Kingdomes with the causes thereof. Read with consideration, and judge right.

The

The Britt iſh Lightning, or ſuddaine tumults in England, Scotland and Ireland: for a warning to the United Provinces.

Engliſhman. *Netherlander.*

N. WElcome Sir; when came you from England?

E. I came thence but juſt now, as you ſee; I have my travelling clothes yet on.

N. I am glad I have met you here, I have a long time expected your coming, that I might once heare how all things go.

E. How ſhould it goe? bad enough: there is no Kingdome more miſerable than ours; it ſtands all in confuſion.

N. How can that be? for t is but a little while ſince that all your Kingdomes were alone at peace, when the whole world was at wars I have alſo heard that you have had the negotiation of all kingdomes & ſtates in your havens, whereby everie one among you became rich and wealthy.

E. 'T is ſo; we ſate (as it were) in Abrahams boſome, dwelling among our owne people, had good things under our fig tree, we ate the fat, we dranke the ſweete, knew of no evill: yea, we feared no miſchance, not knowing from whence it ſhould come upon us, ſeing that we dwell in Ilands that have the ſea, the ſand, the rockes, our ſhips, & Saylers, for our defence; whereby we became a careleſſe people.

N. I have alſo alwayes heard the ſame, therfore I

wond'red ſo much when you told me that your kingdome was the moſt miſerable of all kingdomes, when notwithſtanding all Kingdomes in *Germanie*, *France*, and elſe where, are in exceeding bloody warres, to the ruine of many thouſand ſoules.

E. You are in the right, that Chriſtendome is in a lamentable condition, where the blood of men is ſpilt like water, ſo that many countries cities and townes are waſted, burnt, and deſtroyed: yet their warre is not to be compared with this of ours.

N. How! have you warres? from whence is it come upon you? you are (alwayes provided) in peace with all Kingdomes: I have heard of no breach, and how can any man come with ſoldiers into your land, ſeing you are ſo mighty within, both in men and ſhips? This is very ſtrange newes to me.

E. Well! but how can that be, that you have not heard of our warres, when the flame thereof is gone up into heaven, and the ſound thereof to all parts of the earth? have you no better intelligence? yes, we are at wars, but not againſt our enemies without, but within; it is a civill warre that ſcourgeth us which is the moſt miſerable, for 't is neere us, the one Kingdome againſt the other, the father againſt the ſon, one citizen againſt the other.

N. What doe I heare! mine heart trembleth. Are you come into our place where we were once, when here in our land the one city ſtood up againſt the other, the one province againſt the other, each uſing ſoldiers and guards againſt the other: ſo that our land, our church, our liberty hung on a ſilken thred; yea, we ſhould have conſumed one an other, had not Gods bleſſing and the wiſe and couragious counſell of *Prince Maurice*

Maurice prevented it. Oh! I bemoane with weeping eyes thoſe that are in ſuch a condition.

E. Yea, our flourishing Kingdom is now in the higheſt diſunion; 't is *Ephraim* againſt *Manaſſeh*, & *Manaſſeh* againſt *Ephraim*, we heare of nothing but warres and rumours of warres. All trading traffique and proſperity ſtands ſtill, Citizens are turned ſoldiers; in all places you may ſee the houſes provided with armes, every one ſtanding (as it were) ſentinel, not knowing from whence they ſhould expect their enemies, for the one brother, the one Citizen, doth not truſt the other.

N. But how freind! Come you with ſuch tydings? my heart bleeds to heare it: who ſhould ever have thought it? how ſpeedily can the Lord GOD raiſe an adder out of our owne boſomes, that ſhall eate us up. Why doe men then gape after preſent friends, ſtrength, rivers aliance, mighty people? for men may have all theſe, and yet notwihſtanding fall into the greateſt calamities.

E. You ſay well; for but three yeares agoe there was not the leaſt appearance of any unquietneſſe. When the ſervants of God forewarned us of the plagues that hung over our heads; every one asked, from whence they ſhould come. Such preachers as ſpake of heavie tydings, of great punishments that ſhould come upon the Kingdome, were accounted for raylers, loggerheads, melancholly perſons, puritans, whoſe words the land was not able to beare.

N. Oh friend! it goes juſt ſo alſo amongſt us. When our teachers warn us and foretel us (as they many times doe) that our quietnes ſhall be turned into unquietnes,

our mirth into ſadnes, our riches into poverty, our bleſſing into a curſe, that there are heavy plagues hanging over our heads, that we ſhall not eſcape the tempeſt of Gods wrath, but (as is to be feared) we (not taking example by the puniſhments of others) ſhall drinke out the dregs of the cup of Gods indignation: then they make a jeſt of it, no man believes it & accounts it an impoſſible thing as long as we have ſo many valiant ſoldiers both by ſea & land, ſtand in ſuch alliance, & have ſuch a Generall. But as you told us concerning England, ſo maie they well lay it to heart, for it was a great deale moreunlikely to come on you, than upon us: but tell me (I pray) how came you into this warre? how began it firſt? who, and what were the cauſes thereof?

E. That can not ſo ſuddainly be related, but if you pleaſe to accompanie me to my lodging, where I may ſhift and refreſh my ſelf a little, I ſhall willingly ſpend an houre with you, for I perceive you have compaſſion on our eſtate, & therfore I will preſently lay open all things unto you, that ſo you may the more heartilie pray unto God for us, & (if need ſo require) afford us all the aſſiſtance you can, & alſo ſtirre up others to doe the like.

N. I will verie willingly goe along with you, & give you the welcome: for I love the Engliſh nation with myne heart, & would be angry with all ſuch Netherlanders as ſhould not take compaſſion on the heavineſſe of England, that had ſo great compaſſion on us when we were wreſtling againſt the tyrannie of Spaine, when they came to helpe us, both with their goods and bloods & were the principall inſtruments of our freedome. No true hearted Netherlander ſhal forget that

favour, but by all meanes seeke to requite it. Seing then that we are come to a good fire, I pray you relate unto me in order, what are the occasions of all these stirres in England, & also who be the causes thereof?

E. The causes thereof are divers, the Jesuiticall papists, the Bishops, those politicke flatterers that are about the King at Court, & other malignant persons besides, who have each his particuler end; yet all tending to the falsifying of religion, changing of government, suppressing of the subjects, and ruine of church and common-wealth.

N. You tell me strange things! how could all these persons weave one webbe, seeming so contrary one to another, as light and darknes, heat and cold; the Jesuits and bishops are alwayes so farre different one from an other, as truth and falsehood, Christ and Antichrist; the one being supporters of the popes kingdome, the other heads of the reformed Religion; they serve divers masters, are of a divers Kingdome, yea religion; the one seeketh alwayes to build up what the other seeketh to pull downe. How can these two walke together, when they are not a greed?

E. We thought so too, that the Papists and our Bishops were so farre from one another, as the east is from the west, and that they were deadly enemies the one to the other, because in former times many of the Bishops have resisted the Romish kingdome, even unto bloud, yea many of them have been martyred by the papists, beheaded, burnt; and in all places in the pure religion persecuted unto death. But we have in our times of peace and wealth all too well observed, that our Bishops have forgotten and slighted their office, their promises before God and the congregation, the exam-

example of their predeceſſors, and in ſtead of leaders are become miſleaders, of defenders of the pure worſhip of God falſifyers and corrupters of the doctrine of ſalvation, and extinguishers thereof.

N. You relate unto me ſuch things as I should never have beleeved. What! I have ſometime heard (as I thinke) propounded by our beſt polititians, that it were good that we had alſo Bishops in our land, or at leaſt *ſuper intendants*, that then all things would be better carried in the church for the preſervation of order, to breed reverence; whereas now every one being maſter alike great confuſiõ by that meãs is bred in the church, trouble and an heavy burthen upon the goverment, for when any man will now proſecute a matter in the church before church men, he is ſo retroubled, then it were no more but ſpeaking to the head (and he should give order to the reſt; hereby alſo thoſe Synods which coſt the land ſo much should be cut off, which ſeemed to me not ſo unreaſonable a propoſition: but if the Bishops or Superintendants should make ſuch worke as you tell me, the Lord deliver us from them.

E. O friend! call you them good? yea, your beſt polititians that are with childe of ſuch a pernitious conceit; that were the right high-way to turne all things upſide-down amongſt you, to diſturbe the peace both of Church and common weal, and to put to hazard the purity of religion, which by Gods ſpeciall bleſſing is eſtabliſhed amongſt you in ſpight of ſo many enemies and wicked oppoſers, and crowned with many bleſſings from heaven; for that your free order and Church government agreable to Gods word, not without reaſon ſo highly commended among us, is the hedge whereby the truly reformed religion muſt be preſerved

ved and maintained; which our brethren the Scots well knowing have judged that they could not answer it before God and their posterity if they should suffer their old church-government and order (which as I am informed differeth not much from that of yours) to be changed, and will rather loose their lives and goods in Gods cause than suffer the purity of religion which is the foundation of all prosperity both in church and common weale to be given over as a prey to the enemies, and suffer a company of half papish Bishops to dominere over their consciences. And we hope that our Lords and Burgesses of Parliament (perceaving how farre we are run out in this point of Church-government & worship) wil labour to bring our churches into the same church order with our brethren the Scots, at least that they will utterly roote out the Episcopall goverment, together with all its hurtfull rootes and branches. And should you have such persons amongst yon that would bring in these evil plants which God hath not planted, then were you utterly undone. Let not therefore the ancient land-marks be removed, hold that you have that no man take your crown.

N. You open mine eyes more and more; I had not so deepe an insight into these things before, and I perceave that our Churches and the land wherin we dwel as a free people, can not have peace if they should remove the land marks of civill and ecclesiasticall government; the whole house should by that means totter. And now I thinke upon that which was written to me a while since concerning those stirs which here and there appeare in our provinces where men under pretence of a papish right (which yet ought to be nullified and cashiered by the power of our reformation) seeke

to rob the churches of that godly right which they have receaved from Christ their King in the free election and choice of their teachers; how that the pretended patrons thrust in preachers against the wils and liking of the assembly, and if they refuse to receive them they shut the church doors and thrust the lawful preachers out of the pulpit, so that publike worship could not be performed without danger of blood shedding, quarrelling and unsupportable insolencies; God preserve us that it break no further, out and therefore I will pray to God that all good and godly governors of the land may maintain the authority of Synods, and Church-assemblies for the redresse of such like evils, and that they may not be hindered in their proceedings in those things which concern the churches; then should not the assemblies many times last so long, but the land be unburthened of unnecessary charges which otherwise are here very narrowly reckoned on. But I am wholy inclined to hear the state of your church, tell me then what might be the intention of the Bishops and Iesuits which you accompt one brood.

E. What intention should they have had? to bring in papistry into England, and the Inquisition over the Inhabitants.

N. That is lightly to be beleeved concerning the Iesuits, who disperse themselves like poison over the whole world, to make one childe of hell twise as bad as themselves; to which end they creep into all courts, sow jealousies in all places, and are the cause of all the warres in the world: but that the Bishops had such an intention that made profession of the reformed religion, that sometimes write and preach against the papists, that is not so easy to be beleeved.

E. You

E. You ſpeak the truth therein, that the Biſhops (to deceave the people, and that the King ſhould not entertain thoſe complaints that come againſt them concerning that point) do ſome times write and preach againſt thoſe of the papacy: yea the Arch-Biſhop himſelfe preaching on a time before the King, did wholy proceed againſt popiſh doctrine, and in the pulpit did exhort all church-men to teach & write againſt them, and that every one in his parish ſhould have a watchfull eye over them, to make them come to Church, or els to complain; which when ſome have done, then hath he (by indirect means) perſecuted, impriſoned, and diſtreſſed them for the ſame, letting them ſecretly know that it was becauſe others ſhould be affrighted from doeing the like.

N. Then muſt he have bin an horrible hypocrite, and have had a ſeired conſcience, ſo ſhall Gods judgement certainly follow him at the heels, and his kingdome ſhall not ſtand.

E. Such an one he was indeed, who knew how ſo cunningly to diſſemble, that the King thought him the holyeſt man in England, he was alwayes a ſcoffer of the upright, a freind of Ieſuits, & a flatterer of great ones, by which meanes he became ſo great, but now truly as little and deſpiſed, ſitting where he can doe no more miſchief.

N. But how! is he out of favour? is his game ended? hath God brought his wheel about?

E. O yea; God hath verified it on him, that thoſe that oppreſſe his ſhall alſo be oppreſſed: for with the ſame meaſure that he hath meaſured to others it is meaſured to him again. He hath thruſt many out of their offices, and caſt them into priſon, and that is juſt-

ly come upon himself: he sits fast in the tower, and is long agone condemned as a Traitor to the land, and were it not for his age, and that he is God-father to one of the Kings children he had bin long since executed, and what shall become of him yet, is uncertain.

N. Yea, I thought that the great God of heaven and earth should yet doe right upon him which had abused his right to the greatest Injustice against his church & worship. But tell me (I pray) where hence it appears, that the Bishops together with the Iesuits sought to alter the religion and bring in papistrie?

E. That shineth as cleer as the bright noon day; you must also confesse it, and the whole world, when you hear what wayes they went in.

N. I pray now explain it a little unto me, for many in our land especially amongst the great ones beleeve it not, and think that they are but reproches and misse-reports of the puritanes or Brownists or some discontented great ones, because they can not have choice of eate and share in the prey.

E. O No! they be no slaunders, it appears by the particulers, for all that the Iesuits could have bin able to doe suddainly to make the people papists before they were aware of it, that have they done and to that end they have by little and little and by degrees set up all the outward forme of papistrie in the church of England, for the apparrel which the Bishops and preachers wear in Gods service are of the same fashion with the apparrell of the Bishops and preists under the papacy.

N. Doe the Bishops and preachers amongst you weare other clothes then our teachers, & the teachers of the reformed churches in France, Geneva, Switzerland, and Germanie do weare?

E. O

E. O yes, if you did but see the Bishops or the Bishops preachers say service in our church, you could not distinguish them from the popish Clergie, for they have then on a Bishops-gowne, wide sleeves, a fower cornered cap, the tippet, the surplus, the Cope, the hoode the cannonical clothes, and all that a Priest at any time puts on.

N. Is that possible? if our preachers here should begin to go so, the children would run after them, and tear such clothes off their backs, & throw dirt at them, and esteem them for the papists apes.

E. Yea so doe our Episcopall-clergie carry the busnesse who have a long time used our people to these clothes, that it should not be accompted new, when they should appear in them not as reformed but as publike servants to the seat of Rome, yet this is but the least, the churches also a few yeares since were made altogether like the papists churches.

N. What do I hear? I hope that there be no Images set up there, or that Dagon is placed by the Ark, there are too many excellent Authours that have written against such high places, as that they should not be taken away.

E. O that it had bin so, but we must confesse to the shame of our Nation that the Tempels of God are become slaughter-howses, and right Innes for all the wares of Antichrist, for the Bishops have caused to be set up in our churches Pictures, Images, Crucifixes, Wax-candles, Altars, they sing their evening and morning song with Beades, Organs, Musick, as in the popish Mattens, they cause the pulpit to be hanged with the Armes and marke of the Iesuits, especially in the Cathedral churches, and

in the Kings Chappell, where they set up great Crucifixes after the manner of the papists, and have also so adorned all corners with Images that many papists and other strangers coming thither knew no better but that they had been papist churches and chappels.

N. That is no wonder, for according to your relation, one egge is not so like an other, as your churches and the papists. But it is wonder that the governours (and specially the King) have suffered such things for that is the right way to lead all the inhabitants blind fold to all Idolatrie.

E. It was well said concerning the governours, but experience hath taught us that where the Bishops are masters the governours have not much to say, yea they had such power that they have given out process to bring divers officers, Majors, Justices, prisoners to their spirituall Court, confiscated their goods & made them so affraid, that they must flye the land, and all because they did not dispatch to set up Altars in place of the Communion Tables: no man durst lift up their heads against them; and concerning the King they made him believe that the tolleration of the outward form of papistrie should bring to passe, that seing there was so little difference in the outward, and that the King condescended so far unto them, that they also would then be ruled by the Kings religion to give him content, and hereby have they blinded the eyes of the King, and brought him so far, that he instead of hindering this bringing in of papistrie, hath judged it convenient and maintained it by his authority, to the grief and astonishment of all the godly, and joy of papists.

N. What! were the Bishops such lads, to deale by

such

such false practices? then 't is no wonder, that all the honest men in England care not for them: but tell me yet, again, were they also papists in their forme of doctrine? or was it onely in the outward ceremonies and worship?

E. You can easily imagine, whither it be possible, that any man can come so neer the popish Religion in the outward worship, with such zeal for those Idolatrous institutions, without beeing one with them indoctrine also. It is very true that the Bishops and their adherents will not go to church with such a cloak, that they should be thought papists in doctrine, they have kept that a long time hid, but the oulder they grow the more their painting falls off, and the more their Esaws coate is worne out: So that all men by little and little begin to see what was hid under it, so that they could not alwayes play behinde the curtain, as also was not their intention; but they have now and then begun to appear on the stage, and made it apparent, that their mouth was reformed, but their heart papish.

N. You say true, for he that is a true protestant, he will hate even the garment spotted with the flesh, she that is not a whore in her heart, will not put on a whorish attire: he that is a right Reformed one will not be burthened with such traditions, he will not touch, taste, or handle them, as being brought in according to the institutions and doctrines of men, much lesse he will defend them himselfe, appoint them, be zealous for them more then for the truth it self. But (I pray you) tell me yet, wherein have the Episcopall Clergie manifested that they are one with the papists in Doctrine also?

E. There can plentifull proof be given of that: for they

they have not onely causèd these foresaid things to be observed as indifferent, but they have with the papists placed holinesse therein, as by this appeares, seeing they compell the people to do reverence to those things, for when the bare name of Iesus is uttered, then must every one bow, also no man may approach to the meaneſt of those Altars which they have set up, (and named by the name of the mercy seate, the place of Gods gifts,) without bowing three times before it, and then fall upon his knees. They have consecrated and hallowed their Churches, Chappels, & pavements of the same, the pulpit, cups, church yarde, and many other places, pretending that without this consecration, the places are unholy, and unclean, and therefore no service might be performed therein till that were first done; yea if by any occasion they were never so little defiled then they were pronounced unclean till they were again purified by the Bishops. Who may not from hence cleerly see that their faith concerning humane traditions is all one with that of the Papists?

N. You are in the right, for such administrations are altogether according to the faith of papists; so that I hold it for certain, that the Bishops and Iesuits, understood one the other in their doctrine also; but tell me, (I pray) is there yet any thing els whereby we may iudge that they were papists in the faith also?

E. O yes, for I scarcely know any thing exercised in papistrie which may not be found amongst them. They administer the L. Supper upon an Altar, and they must receive it kneeling, they administer Baptisme out of a font, with a crosse on the fore head of the childe, they have had that forme of confirmation whereby the Bishops must consecrate the children, they have made mar-

riage purely Eccleſiaſtical as depending on the biſhops who have forbidden Mariage at ſome certaine times, and almoſt half the year, and unleſſe their conſent be gotten either by favour or mony, none muſt Marry, yea ſome Clergie-men amongſt them may upon no condition Marry tho it be againſt the mindes and allowance of their parents and friends. They have cauſed the Holy dayes to be more preciſely obſerved then the Saboth, forbidding all work therin upon great penalties. They pray over the dead. They make women after childbirth to appear in the church with white conſecrated garments, and then they are purified; and many more ſuch like things according to the papiſts inſtitution, are very preciſely enjoyned by order from the Biſhops.

N. You move my heart, ſo that I am at the Higheſt pitch, to hear ſuch things of the goverment of Biſhops. I have alwayes thought England to be the moſt reformed land in the world, becauſe I have ſeen ſo many excellent bookes that were penned in England againſt all ſuch popiſh inſtitutions & for the advancing of the doctrine of ſalvation and the purity of worship; and therefore I can not enough wonder, that ſo many unclean things ſhould bear ſuch ſway there.

E. It makes you wonder, and it hath made us many times exceeding ſorrowfull, and to fear (unleſſe God ſpeedily prevent it) that we ſhould ſhortly ſee all our land papiſts, which we may perceive by their generall bent that way; for in the univerſities they began openly to defend, that we muſt pray for the dead, yea it was preached in London at Pauls Croſs, there are bookes written of it, as alſo that the Pope is not that Antichriſt, that men may very well be ſaved in the papiſh

Religion as the Arch Bishop made it manifeſt to the Queen; therefore he hath forbidden to pray for her any more, that God would convert her, and open her eyes as being a Papiſt. They have publikely taught, that men may be ſaved by their good workes, and that with the approbation of the Arch biſhop, as from hence may appeare, when he peruſed the Lithurgie of the Scots in the place concerning good workes, it ſtood that they were not *cauſa regnandi* the cauſe of our ſalvation, but *via regni* the waye to ſalvation, which he cauſed to be put out, and willed them to exhort the people to good works ſimply, without ſuch diſtinctions, where hence we might eaſily perceive what he bare in his buckler, as he hath alſo approved the foreſaid bookes, and by all meanes countenanced the pen men therof. From all which it cleerly appeareth, that they were right Papiſts both in faith and doctrine.

N. This cuts deepe, and is ſomething more than Cæremonies: by ſuch ſtalking we often ſee that the catt leaps quite out of the ſack, and that they were altogether Papiſts, and wouldhave made the whole land papiſts. They muſt without doubt have had great correſpondence with the papish Clergie that have ſo infected them.

E. You have read right, for it hath bin long obſerved, muttered, and in the end come to light by a certaine Ieſuit Tho: Abernen a Scottish gentle-man, who being by God wonder fully converted, hath diſcovered how that there was great correſpondence held betweene the Arch bishop and the Ieſuits in England and Scotland, yea betwixt him and the Pope, writeing letters to and againe to each other on this ſubject, what might be the beſt way to make England Papiſts.

In

In which busines, himself was imployed; so that he can speake by experience.

N. You have made me suffitiently vnder stand and believe, that themost Bishops and their adherents intended to make England papists, but that would have cost hot water, forthe commonaltie of England (as I have heard) are exceeding zealous in Gods service, and well instructed in Religion, and therfore they could not by that meanes have gotten the masterie.

E. 'T is verie true, that in England (by Gods mercy) there have beene, and aremany Godly, honest, well disposed preachers and members, who would have stood for the truth unto bloud: but these Bishops have had divelish practizes by little and little to falsifie the doctrine, and root out godlynes; wher by they doubted not, but that they should have attained their purpose.

N. I pray lett me once heare, what they were.

E. They have had divers, besides their bringing in of the outward forme of papistrie in all places, that so all might be acquainted with it, as I have tolde you before. They have also strip't all the assemblies of their faithfullest preachers, which they have degraded, imprisoned, banished, or so persecuted, that they were faine to forsake the land, and flye into New-England or other lands: and in stead of Godly, zealous, learned, desired preachers, have thrust in to their places unruly, ignorant, doboisht, infected persons, which were either Arminians or partly papists, that so they might bring the people to ignorance, and ungodlie life, and that so they might be able to frame them to what doctrine they listed.

N. Well, those were lamentable workes, to silence lawfull Preachers without cause, that is to touch the

Lords anoynted, the apple of his eye, that is openly to advance the kingdome of the divell: they muſt ſurely have had ſome pretence, for I cannot imagine that they have done ſuch things without orderly proceeding.

E. It ought indeed ſo to bee, but their will was a law, and they have taken for a pretence, their diſſobedience againſt their popish canons, becauſe they would not ſubſcribe to, and obſerve all thoſe fore mentioned things; therfore they have thruſt them out: In former times they made ſale of ſubſcription, and wincked at many honeſt and learned preachers, but ſome yeares ſithence they would excuſe noe man, and when any honeſt and diſtreſſed preachers, not knowing what was beſt to do whither to forſake their church for the inſtitutions, or to condiſcend therunto, that they might remaine by their churches, and preſerve them from the clawes of ungodly preachers, then were they not content with the ordinarie ſubſcription to the olde Cæremonies, but have ſo long burthened them with new, till that they could not in conſcienc yeeld thereunto: then have they entered their action, and juſtled them out, not here and there one, but fifie and ſixtie, yea ſome hondreds in a ſhort time, without mercie, or hope of reſtauratiõ not withſtanding the earneſt ſolicitation of their aſſemblies, the requeſts they put up the guifts they preſented, as being famous, learned preachers, that had great audience, were beloved of their congregation, and had wrought great edification in their places, for ſuch there was no hearing, yea though whole ſhires came upon their knees, with teares in their eyes, in ſo much that ſometimes they have wrung tears from the King himſelf to heare their grievous lamentations for the want of their faithfull ſervants,

beg-

begging for the glory of God, and the ſafetie of their ſoules, that their preachers migt be given them againe, yet they could not prevaile, the King ſent them to the Bishops, and that was to knock at a deaf mans door: and the ſtones ſhould ſooner be moved, than they.

N. You make me weepe for the pittifull condition of ſuch churches; how could God be ſo long ſuffering as not to hear ſuch teares? O what a curſe have ſuch Bishops pulled on their own heades? God hath ſeene it, and will regenge it, how could the devill, have dealt worſe? but have they uſed this crueltie againſt the Preachers onely?

E. O no, for after they had deſtroyed the Sheepherds, then like ravening wolves, they have alſo deſtroyed and diſperſed the sheep: for they have daily cited to their ſpirituall Courts the honeſteſt, godlieſt men, and women, married & unmarried, accuſed them that they would not follow their Ceremonies, that they went to hear, here & there out of their Parishes, where they knew was a good preacher, held faſt dayes by themſelves, and came together to repeat the ſermon, to read, or ſing, and pray. Theſe were cauſes ſufficient to impriſon the people by heapes, and to let them ſit there, and conſume, to ſeize upon their goods, to draw them to themſelves, ſo ruinating many housholds, wherby many thouſands were compelled to forſake the land, and to wander into ſtrange countries.

N. O the miſerable condition of the honeſt inhabitants of England! they have been there as bad as under the Inquiſition, yea worſe, for this is exerciſed againſt them by thoſe, that ſay they are of the ſame Religion with them, and the Curats for their ſoules. O what reaſon have we to thank God, that we dwell in

ſuch a freeland, where no man is compelled or troubled for his conſcience! we know of no ſuch perſecution, thanks be to God, and God keep us from it; for our nation should never endure it, but ſtand up, and quickly hunt ſuch inſtruments out of doors, as they did that troop of Shavelings that dealt ſo with the inhabitants in the beginning of the Reformation. It was lately ſeen in the *Hague* how the inhabitants could ill endure that any man should be overburthened, each drew it to himſelf, and then appeared firſt the lovelineſſe of liberty, and the fidelity of the Netherlanders to each other, that alwaies take compaſſion on the oppreſſed, and venture their goods and bloods therfore.

E. It is a commendable thing to relieve the oppreſſed, and reſiſt the oppreſſors, ſo it be orderlie performed; But alaſs? what could we do! the Bishops were too mightie, and our nation is alſo exceeding ſlavish under thoſe that are mightier than they; there was great murmuring at it, the will was good, to reſiſt ſuch tyrans, but they could not ſee where it should begin, nevertheleſſe, they thought that it would break out into a bad iſſue one time or other.

N. Vndoubtedly, God will from ſome place or other give a good iſſue, as he did in the beginning of our perſecution: God wants no means either to punish a Nation, or to deliver them out of their diſtreſſe, yea when the danger is at the higheſt, and the water at the brim, then God takes moſt pleaſure to manifeſt his power. But tell me (I pray) more particularly, what wayes the Bishops have further proceeded in, to bring the papish Religion into England?

E. Beſides that ſpoiling the Kingdom in all places of their faithfulleſt Preachers, and thruſting in others ac-

according to their own humour in their places, or leaving the church unprovided, giving them onely a reader that read their Injunction in the church out of the ſervice book, ſo that great circuites of land of 30 or 40 miles in compaſſe had ſcarce two or three ſermons in a whole year, to the unſpeakable ſpoil of the people, who nevertheleſſe muſt bear the burden of Gods worſhip, and pay out of their Parrishes, two, three, or foure hundred pounds ſterling *per annum* according to the quantity of the Parish, unto ſuch laſie and idle bellies that had the name to be their preachers. Beſides this wicked practiſe (I ſay) they have uſed many other meãs to bannish wholy all ſaving knowledge of the truth out of the Kingdom, that ſo they might the better draw the people unto poperie.

N. Loving friend! what do I hear? have they ſo took care for ſowls, as to feed them onely with humane Traditions, without the preaching of the word of God the hey and graſſe, and yet were ſo shameleſſe, as to take ſuch great wages of the people; God will revenge it. But proceed to shew me, what have been their further practiſes?

E. They had a thouſand tricks to blow out that zeal and practiſe of Godlines, which had been exceedingly inflamed by ſo many excellent preachers for an example to the world; and to ſet up in the place thereof an Athieſtical liberty, and worldlineſſe, to which end they have with-ſtood the means of ſalvation, and ſet the contrarie readie for the people: as when they brought into contempt the ſanctifying of the Sabboth by exceeding ungodly practiſes, for they knew ſo far to abuſe the power of the King, that they have ſtirred him up to give out a Proclamation in the year 1633. where-

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in he required that all his ſubjects ſhould have liber-
tie, ſervants againſt the will of their maſters, and chil-
dren againſt the will of their parents, to ſpend the Sab-
bath (after ſervice) in all manner of recreations, and
danceing, men and women going to playes, in running,
shooting, bowling, ſtool-ball, and all to this porpoſe
that they might change the repeating of ſermons, and
other Spirituall exerciſes into ſuch idle, wanton ſports,
and that by Proclamation, as if men were not ſufficient-
ly of themſelves inclined to profane the day of the
Lord by ſuch vanities.

N. Is it poſſible? knew they ſo far to miſlead the king
as that he ſhould give out a Commandement directly
contrary to the Command of God, wherein he willeth
that the Sabbath ſhould be ſanctified and ſet a part to
all ſuch exerciſes which tend to the proſperity, not only
of the bodie but of the ſoul of man. You muſt ſurely
have given ſtrange attention, when you heard ſuch
things proclaimed, for I have alwayes heard, that the
English make great conſcience of the Sabbath, yea
when they went in the ſtreets of the City, they ſaw not
the leaſt work done, or any wãtonneſſe vſed: but that in
all houſes the Sermons were repeated, pſalms ſung, and
profitable queſtions propounded: So that all under-
ſtanding men did judge, that the ſanctifying of the Sab-
bath, was the principall reaſon of Gods bleſſing and mer-
cie over England. There is great profanation of the
Sabboth in our land, by working, playing, riding ſtool-
ball, diceing, drinking, wreſtling and runing but (God be
thanked) they are not done by vertue of any command
of our Govervours, but contrary thereunto; ſo there be
many excellent Proclamations againſt the prophana-
tion of the Sabboth in many Provinces come forth:

& that

ó that God would graunt, they might be well mainteyned.

E. Yea, ſo is it come to paſſe amongſt us, and yet the Bishops are ſo shameleſſe, that whereas they ought to have ſtood for Gods right, and to have informed the King better, they have cauſed all preachers to read the ſame Proclamation out of the pulpit to all the people, and to exhort them to obſerve the ſame againſt the fourth Commandement: thoſe that have refuſed have been depoſed, to more then an hundred in number, not with ſtanding that the Dean which was ſent by the Biſhops to ſee this executed in all churches a little without London, fell dead from his horſe for a warning: yet they, could there by be brought to no remorſe, but went foreward with the buſines.

N. O how inſt are Gods judgments; and how ſottish are the hearts of men, if God mould them not? It was never heard; that preachers were commanded to deliver from the pulpit that which cleerly and evidently oppoſeth the command of God: thoſe that have refuſed to do it, have done like Chriſtians. But what more practices had they?

E. They have alſo forbidden to preach twiſe on the Sabbath, under the pretence of Catechiſing, which was then ordeined, appointed, and directed, to inſtruct the children, and teach them the traditions of the Pope, or Bishops. They have to their power forbidden the printing of all good books, and contrarily ſuffered to be printed all Arminianish, Papish, vaine books of Amadis de *Gaule*, and of Commedies, to 40 thouſand in a yeare: They have alſo ſuffered Reliques to be ſolde openly, yea they have been ſent from the Pope to the Arch-Biſhop himſelf who knew well how to make his profit by them.

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of our Governours, but contrary thereunto; ſo there be
many excellent Proclamations againſt the prophana-
tion of the Sabboth in many Provinces come forth:

ô that God would graunt, they might be well mainteyned.

E. Yea, ſo is it come to paſſe amongſt us, and yet the Bishops are ſo shameleſſe, that whereas they ought to have ſtood for Gods right, and to have informed the King better, they have cauſed all preachers to read the ſame Proclamation out of the pulpit to all the people, and to exhort them to obſerve the ſame againſt the fourth Commandement: thoſe that have refuſed have been depoſed, to more then an hundred in number, not with ſtanding that the Dean which was ſent by the Biſhops to ſee this executed in all churches a little without London, fell dead from his horſe for a warning: yet they, could there by be brought to no remorſe, but went foreward with the buſines.

N. O how inſt are Gods judgments; and how ſottish are the hearts of men, if God mould them not? It was never heard; that preachers were commanded to deliver from the pulpit that which cleerly and evidently oppoſeth the command of God: thoſe that have refuſed to do it, have done like Chriſtians. But what more practices had they?

E. They have alſo forbidden to preach twiſe on the Sabbath, under the pretence of Catechiſing, which was then ordeined, appointed, and directed, to inſtruct the children, and teach them the traditions of the Pope, or Bishops. They have to their power forbidden the printing of all good books, and contrarily ſuffered to be printed all Arminianish, Papish, vaine books of Amadis de *Gaule*, and of Commedies, to 40 thouſand in a yeare: They have alſo ſuffered Reliques to be ſolde openly, yea they have been ſent from the Pope to the Arch-Biſhop himſelf who knew well how to make his profit by them.

N. Well! thoſe were great wickedneſſes, which God will ſeeke, and finde. How ſoever it goeth, alſo very bad amongſt us in thoſe things (for there is here in our land alſo great libertie to print all unſeemlie, hurtfull, heretic-all bookes) yet the honourable Magiſtrates of Amſterdam have exceeding worthilie cauſed to be burned certaine Socinian books, and have hindered the players, and dancers on the ropes (which follow fayres and Markets) from playing; oh that it were in all places imitated: yet 't is ſo, that here in our land there bee ſome papish booke-ſellers that openly ſell nothing but papish bookes of *Breviaries, Maſſes, Roſaries, Legends*, and publikly hang out *Idolatrous Images, Crucifixes, Beads, Paternoſters, Agnus Deis, &c.* without hinderance; which is to be feared wil bring Gods judgments on us; nd although (by Gods bleſſing) it is not ſo yet ordered amongſt us, that good bookes are forbidden: yet there are few printed, becauſe there is ſo little vent, while all hands are full of vain, unfit, unciril, venemous works, that hinder thē from reading good ones. But tell me what are the deceipts the Bishops have uſed to bring in the Popish Religion?

E. As it appeareth from that which hath been ſaid that the Bishops and papiſts underſtood one the other in all things well enough, ſo have they given them great libertie in all places, not executing the Proclamations, and orders againſt them; but have connived at their aſſemblings, Idolatrous exerciſes, abſence from ſermons in all places: ſo that England became full of Ieſuits, and all manner of Seminaries, that have ſo done their indeavor to turn England from their Religion, that they have heartened, or won many thouſands to the papish religion, to the unſpeakable weakening of our ſtate, & trouble of the reformed, that were (where they were mightie) oppreſſed by them, yea muſt ſuffer great diſtreſſe, without being

being heard therin, when they came to complaine of it to the clergie, where the favour not withstanding was continually on the papists side.

N. There hath been then a great fall in England, for I have allwayes heard, that every man was compelled to come to church, and attend upon Gods service, so that none were excused, no not the greatest; and that there were very strict orders against the Papists made in divers Parliaments, so that I heare wel that it hath gone amongst you as it doth amongst us, for (the more is the pittie) there were many times strict Proclamations read against the breaking in of papistrie, but not withstanding papistrie is openly set up in the middest of us, for they have their formall churches with stooles, benches, Altars, ovals, quiers, Candelsticks, cupps in sundrie cities, as also in the countrie, and they say service at the sound of our bels, going openly thereunto, the Priests are knowne amongst us: preaching against this goverment, that it is unlawful, exhorting the people to helpe the King to his land: will absolve no man in shrift, but such as hold the king for the lawfull Lord of the land, goe publike processions with an hundred at a time, place crucifixes in the church-yards at the graves of the dead, come to torment the people of our religion upon their death-beds with their Idol and oyle. Yea they have their whole church-goverment amongst us, and have divided the whole land, amongst Bishops, Arch-Bishops, Deacons, Arch-deacons, every one knowing his Iurisdiction: they have also given all the civill offices unto certaine persons, and when they dye, then they confer them upon others againe upon hope, that though now they be but titular, yet that once they shall have the reall possession therof. So that if any change through any stir or other waies should come, (which God prevent) each should know his place and

office both in Eccleſiaſtical and civil affairs, that ſo they might at once over rule the land.

E. You wondered that it went ſo in England, but I wonder exceedingly that it ſhould go ſo amongſt you; for while you give ſuch liberty to the papiſts, you put the ſouls of the inhabitants, yea the whole church and land in a ſcale, and ſuffer your ſworn enemies, that are bound by oath to the King of Spain and the Pope, to ſet up a goverment in your goverment: Who (if it ſhould go ill but in the leaſt, or that there were any likely hood to make the King of Spain maſter) would ſtrait fall off: ſo that you foſter an Adder in your boſoms.

N. You are in the right, and all good Patriots underſtand it ſo; it hath alſo ſundry times appeared to be ſo, when the land was in any trouble, as when the enemie was in the valle, all papiſts prickt up their ears, ſpake exceeding bouldly, ſaid openly out, now ſhortly it ſhall be our time: and the further the enemy brake into the land, the boulder they were, as alſo when we loſt Schenk-Scans, and that the enemie meant thereby to come in, the countenances of the papiſts were then cheerfull, and yet when there cometh any bad newes, you may eaſylie perceive with which ſide they hold, although peradventure they ſhould be no more the better for it than wee, as it appeares in manie places, yet their hate is ſo great that they would willinglie wish to perrish themſelves, ſo that we might but perrish with them: yea they are yet ſo bould in ſome places, that when any godly preachers are ſomthing zealous to bridle their inſolencies, they dare ſend word to ſuch perſons, that they ſhould conſider how it now goes in Ireland: yet not withſtanding theſe deadly enemies of our ſtate are winked at becauſe they blinde the eies of the Officers and great ones, with great guifts, and yearlie penſions, as they themſelve

ſelves do ſay, that they are beholding to no man for their freedome but their monie; by which means they cannot be effectuallie proceeded againſt, notwithſtanding thoſe Remonſtaunces given againſt them by the church, ſo that the Synods were neceſſitated to leave it to God, and proteſt before all the world, that they would be free of the ſowles by this meanes loſt, having done according to their places what they could, as alſo from that diſtruction which ſhall certainlie come upon the land therby, if not ſpeedily prevented. Whereunto I pray God the Lord to ſtirr up all Corporations and their particuler members to take the redreſſe of theſe thinges into their hands; and not to let it hang upon the officers, or a few perſons as it is here, and thereuto the great advantage of this cauſe.

E. Yea, I heare then that thinges go ill, not onely in England; but that in this matter it ſtands ill enough amongſt you alſo, although you have no Biſhops to let ſuch miſchiefs break in: but hold this for certaine, that the whole heap of papiſts, if they can maſter us? and it hit right, ſhall be quicklie a tip toe againſt you: for I have latelie ſeen a letter out of the Netherlands, to one of our papiſts, which earneſtlie ſtirreth ours up, to uſe all meanes poſſible, to become maſters, and to advance poperie, aſſuring them that they with the helpe of England ſhould be here ſtrong enough to make them ſelves maſters both of land and Religion; therfore their breaking in, groweth, and increaſe of ſuch is not to be ſlightlie eſteemed, for they can all wayes at a ſtart be ſeconded by your neighbor enemies, if they but make them ſelves maſters of one paſſe or other, ſo as they can not do with us, becauſe they muſt fetch all aſſiſtance from beyond Sea.

N. You say right, and I know not how our goverment is so besotted that they do not better consider it, for every one knoweth that there cannot be a more hurtfull nor dangerous enemy, than that within, especially if it be one with a powerfull enemy without: and therefore God open all eyes to see it. You have now told me much concerning the designs of the Bishops, and the means they used to bring in papistry, but tel me now once, wherin the malignant Courtiers, and other infected statesmen were the cause of the stirs in England.

E. You well remembred what I told you in the beginning, that the Bishops and the malignant Politiks, besides the papists have occasioned all our heavinesse; for it is certain, that the Bishops have spoiled all in the church, and together with the Politiks have turned all things up side down in the common weal also.

N. How understand you that, together with the Politikes, I think not that the Bishops had also the care of worldly matters.

E. How! have you not known that? O yes, the Bishops have had not onely ecclesiasticall, but Civill offices also, & have been also privy-counsellers, Treasurers, Keepers of the great Seal, and I know not what; therefore they have been a member of the Parliament in the upper house: yea they have spent the most part of their time in politick affairs, and had so far ingrossed them, that scarce any man without their assistance, could attaine a civill office.

N. I hear you, but I thought that the preachers, much more the Bishops, had so much to do in their own offices, that it well required the whole man, and therefore that they had no time to trouble themselves with states matters. But tell me, (pray) how had the Bishops and

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Politiks contrived it, to bring all goverment into their hands, to finish their deſſigne?

E. To this purpoſe they had conceived ſtrange windings, and firſt they put it in to the kings head, that he ought to be an abſolute Soveraigne, not to be under any, according to the example of France, and that they would bring him thereunto, by means of the Eccleſiaſtical perſons, which they had now at hand in all places, and ſate in the ear of the people. When they had made the King to relish this to make him confirm all their deſign, then they made him preſently believe that all their doing tended thereunto.

N. Was the King then no abſolute King, ſo that he might do all that he would, not having any man above him?

E. In no wiſe; for Kings are limited by laws, ſo that they can make no new laws, nor lay any impoſitions on their ſubjects, nor go to war with any, without the conſent of the Parliament, els the inhabitants are not bound thereunto; yea they are lyable to punishment, if they pay any impoſitions or ſubſidies to the king upon his particuler order, or will; and thoſe that counſil the King therunto, or aſſiſt him therin, are guilty of high treaſon.

N. What is the Parliament, under which the King ſtands alſo?

E. It is the higheſt aſſemblie of the Kingdome, which conſiſteth of the King, Dukes, Earles, Barrons, Bishops, & the Commons, which is two perſons out of every shire, and chief citie, deputed with abſolute power, that together they might redreſſe the enormities of the kingdom according to the lawes, and to ordeyne new laws and impoſitions to the advantage of the King or kingdome, without any compulſion of votes; which aſſembly is gathered and diſſolved by the King.

N. That

N. That is a ſtately and powerfull aſſembly, if they underſtand themſelves, and of great might, to redreſſe the greateſt abuſes, and to aſſiſt the King with great ſums of mony. It were to be wished, that we had ſometime alſo ſuch Parliaments, as in former times the aſſemblie of the ſtates generall uſed to be, before that there was a Parliament companie of ſtates generall ſet up; thereby might great abuſes amongſt us alſo be reformed, under which now, 'tis to be feared, we shall ſinck. But have the great ones liked this Parliament?

E. That you may eaſilie imagine, O no; the Arch-Bishop, and all Courtiers, and thoſe that were in favour with the King, have alwayes withſtood it, many yeares, delayed it, or when it was aſſembled, and that it began to touch the ſoars, and to ſearch out the bad practiſes of the great ones, then knew they how to order the King, that he from time to time hath cauſed the Parliament to break up: and now the laſt time in May 1640. not withſtanding that the King and ſtate was in an exceeding great diſtraction, by reaſon of great ſtirs, that were in all places of the kingdome.

N. I hear it well, there is much-adoe in all places; it goes ſo with us alſo, that they that know how to make themſelves maſters in the Provinces, they hinder as much as they can, that the ſtates may not come together, or when they are together, they ſet one city againſt the other, caſting many things in amongſt the members, that ſo they might not underſtand one another; and ſo depart a ſunder without effecting any thing, to the higheſt diſcommodity, burthen, trouble, dishonour, and ſpoil of the Provinces, and unſpeakable diſavantage of many that it concerneth, that can procure no expedition from the table, which in the end (if the members be not wiſe to underſtand one an other to uſe their own freedome, without

out depending upon theſe or any)will bring all into confuſion,as you ſaid it was in your three kingdomes. But tel me what were the ſtirs that were in all places of the kingdomes?

E. Unmeaſureable great, and dangerous; for Scotland was in arms, we had a leager in the field on the frontiers of Scotland, the King was ſet on to fall upon the Scots, and they practiſed daily to ſet the two Kingdoms together by the ears.

N. But tel me (pray) whence proceeded this diſunion? for the two Kingdomes have one King, one Religion, and have till this time lived in peace; what hath brought forth this diſquiet?

F. This diſunion hath been a long time in breeding by the Biſhops and Papiſts, whoſe deſigne was not onely the changing of Religion in England, but alſo in Scotland, yea to thruſt in all their ſuperſtitions into Scotland firſt, as being the weaker nation, and from thence into England; to which end they have (by little and little) thruſt in Bishops there againſt the minde of the Kingdome, which they firſt pretended should but ſerve to keep good order in the Church, without having ſuch authoritie over the church, and Eccleſiaſticall perſons, as in England; but growing by little and little in authoritie, & power, ſo 't was, that they indeavoured alwaies to have as great authoritie in Scotland as in England, wherein they were heartened by the Biſhop of Canterbury, and (through his advice) by the King alſo, and in the end ſet on work to thruſt in the Service-book (that is the Lithurgie) of England into the church of Scotland, augmented with many additions, ſome openly, and ſome covertly oppoſing the reformed Religion, together with all thoſe former papiſh Cæremonies that were before in Eng

land which first of all began to be set on work when the King was in Scotland to be crowned.

N. How have the Scots behaved themselves therein? for they have been alwayes famoused for great Protestants, and lovers of the puritie of worship, ful of courage to mainteyn the liberties of the Kingdome against all oppofers.

E. The Scots so soon as they were aware of these novelties, and that they were propounded by the king himself in their Parliament, so to thrust in some beginning thereof into Scotland, then have all the gentrie and burgesses cried it down in the presence of the King, and persisted therein, notwithstanding that the King took it very discourteously and manifested the same by his suddain discontented departure out of the Kingdome, commanding his Counsell to thrust in such church orders as he had given them in charge, by authority.

N. Durst the Kings counsell attempt such a thing, against the minde of the gentrie, and Commons; for they might well fear, that they were lesse able to bring such a thing to passe, and now against the resolution of the Parliament, which the King himself could not accomplish.

E. The councill was exceedingly animated by the King, and specially by the Bishops, as well of Scotland as of England, to go forward courageously herein, not to fear; with promise of assistance, and punishment upon all those that should refuse; where upon the Councill with the advise of the Bishops of Scotland, and command of the Arch-Bishop of Canterbury, did augment the Service-book of England, and mingled it with a great deal more poison than in England which together with the five ceremonies of England they decreed to thrust into the church by publike Proclamation, declaring those preachers to be fallen from their obedience that should

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oppoſe it, and ſeverely to punish all ſuch inhabitants, that would not ſubject themſelves to theſe inſtitutions.

N. This was a bould attempt; but what was the iſſue?

E. Preſently thereupon it came to paſſe, that a great number of Comitees out of the church and ſtate addreſſed themſelves to the high Counſil, and divers times deſired, that ſuch a reſolution might not go forth, but that they would leave the church and church-men to their antient cuſtoms, without thruſting in of novelties; otherwayes the whole kingdome was prepared to come into a great uprore, which exceedingly diſtracted the Counſil; but being ſet on by the Bishops, they went forward, to the great diſcontent of the Comittees, and their chiefs; whereupon the gentrie, the particular Magiſtrates, and the Eccleſiaſticks, began to bethink themſelves of ſome means to reſiſt this evill; and to this end reſolved to bind themſelves by oath to maintein (with their eſtates and lives) that old Covenant, concerning the maintenance of Religion, forme of doctrine, and goverment, as it hath been alwayes maintained in Scotland. Which Covenant was confirmed and ſubſcribed by all the inhabitants of Scotland, except thoſe that were papiſts, or held with the Biſhops faction.

N. That was a faſt Bond, and exceeding fearfull; for by that means the ſtrength of thoſe that would ſtand for Religion, againſt the popish inſtitutions, did preſently appear. But what way could the Counſill together with the Bishops take to mainteyn their reſolution?

E. They were exceedingly diſtracted hereabout; but their fury & zeal to the popish inſtitutions, was ſo great, that they would hold firmely this point againſt the whole Kingdome: & to this end they perſwaded the King, that his prerogative was ingaged, that he mainteyn his purpoſe, uſe all his ſtrength therein; yea though he should

compell them thereunto by force of arms, adviſing him to this end to inſure all the Caſtels & forts of Scotland, which was in like manner put in practice; in the mean time they in Scotland went forward to thruſt in the Service-book and the five Cæremonies depoſing and punishing many that were againſt it: ſo that there fell out great ſtirs and heavy oppoſitions, in all places; which by little and little increaſed more and more, bred great diſtruſt againſt the King; and ſo much the more when it was found, that he cauſed arms and amunition to be ſecretly brought into the Caſtels where he had his governours.

N. I hear wel; there was a bad fire kindled, which could not ſo quickly be quenched; but how went it at laſt? did no man put himſelf upon the pikes to prevẽt this threatning evil, to informe the King of the danger he should bring his Kingdomes into, and that for a few papish Cæremonies?

E. O yes; divers did ſeek to diſwade the King; but in vain: for either they could have no hearing, or els the Bishops knew ſtrait ſo to bewitch the King that he believed no man, but accounted them all for enemies to his prerogative, that counſilled him to the contrary: whereby the common governours of Scotland were neceſſitated, for the mainteynance of their freedomes and defence of themſelves, to come into arms under Generall Leſly, with ſuch a Generall concourſe of all the people, that every one alike willingly offered himſelf therunto, both with his perſon and alſo his money, which in great abundauce was given, for to pay the ſouldiers.

N. How did the King take this? for it ſeemeth much that a Kingdom should betake themſelves to arms, without conſent of their King.

E. The King is herby induced, to take up men againſt the Scots; to beſet their havens, to ploclaim their ships

priſe, and to permit the Duynkerkers to take all ſuch as had no commiſſion from him; ſo that Scotland was exceedingly diſtreſſed, both by Sea, and Land, which made them reſolve, to take in certain forts: to free their ſea coaſts, to bring their leagers to the frontiers of England: and ſo to begin a formall order of war, not againſt the King but againſt his bad Counſillers.

N. So't is often ſeen, that a great fire cometh of ſmall ſparks. Theſe were ſad beginnings, but how did the king behave himſelf in theſe dangers?

E. The king did alſo place himſelf in order of warre through the Counſill of the Biſhops, who promiſed to pay his leager out of the contributions of the Clergie, ſo that an English leager was pitcht, which together with the king came to the borders of Scotland In the mean time proclaiming the Scots for Rebels, and ſuppreſſors of the kings prerogative; ſo that the two kingdomes ſtood in direct oppoſition, the one againſt the other, yea ſo farre that the king made the greateſt part of the English leager approach upon the Scots, who incompaſſing the English, took ſome priſoners and got their ordonance and amunition without blood ſhed; all which they diſcharged, and ſent to the king, to ſhew that they intended not the dammage of their brethren the English: whereby the English gentry have gotten better experience of the Scots then others had informed them, in reporting that the Scots began this war to enrich themſelves out of the revenues of the English: which then appeared to be contrary; and was alſo otherwiſe conceived by the English.

N. You report ſtrange things unto me; I never read in any hiſtorie, of ſuch civiltie, in thoſe that were together by the eares, that they ſhould ſo freelie diſmiſſe one an other; here hence it alſo appeared that the Scots ſought not the blood of their brethren, but their own

freedome ; which without doubt made the English to entertaine a good conceipt of the Scots.

E. Wee have all in generall ſo conceived it , and our gentrie began to perceive that it was but the worke of the Biſhops to adorne their chaire ; who knew how wonderouſlie to lead on the King, to the deſtruction of both his Kingdoms which hath excited the great ones to adviſe the king to make an agreement with Scotland, which was alſo performed upon condition that both the armies ſhould be caſhiered the Caſtels reſtored into the hands of the king , and Synode and a Parliament aſſembled, abſolutly to end all differences ; where upon there was great joy, & all the former conditions likewiſe performed on the Scots ſide , but not in the leaſt on his Majeſties behalf.

N. This was yet a happy iſſue: but wherin did the king hold his word ?

E. He did exceeding ſlowly caſhiere his ſouldiers, inſured the Caſtels contrary to agreement , 't is true he conſented to the Synode but many waies abridged their freedom by his Committers , which cauſed great jealouſies. For although the king hath conſented to the depoſing of the Biſhops called in his proclamations againſt the Preachers , and approved their Covenant : yet there was much deceipt under it ; for the king did in the mean time ſtrengthen himſelf againſt that partie as well with in as without Scotland, ſhewing all courtiſies to the Biſhops , privily taking in and fortifying certain holds where at every one began to look about him , to take up arms a new , with a purpoſe to come into England to the king, by him to be mainteyned in their freedomes, which exceedingly diſtracted the faction in England, and alſo the King.

N. That's eaſy to imagine , for the King who is the head

head of the kingdome might eaſily conclude, that a kingdome divided could not ſtand; and therefore it muſt exceedingly prick him at the hart.

E. I may be the King did well fore ſee the danger, but he was never himſelf, but alwayes lead by others: and therefore they made him believe what they would, perſwading him that the Biſhops and their adherents alone could maintein him againſt the Scots, if the King would but let them alone as he hath done, whereupon they held a kind of a baſtard ynode, where all the inſtitutions of the Biſhops were approved, to contribute out of the means of the Clergie, to the maintainance of the war againſt the Scots, which came all toolate. In the mean time the Scots ſeeing their leagers in the land, their havens blocked up, their trading to fail, & their kingdom in danger of ruine, did reſolve to march into England, as alſo they happily did, and overcame *New-Caſtel*, where they fortifyed themſelves, yet without blood (excepta little in the conqueſt) or indammaging any of the inhabitants of England, to the wonder of the whole English nation.

N. It is alſo greatly to be wondred at, that the Scots durſt enter upon ſo populous a kingdome to come ſo far out of their own country; but it is much more to be wondered at, that they knew how to keep ſuch a ſtrict order in their leager, that they ſhould do violence to no man, which is almoſt unheard of, but how could this be cleered?

E Our whole nation is by this coming in of the Scots yet more confirmed that they intended not to ſpoil England, as the Biſhops had accuſed them, but that they were led by Gods Spirit, and intended nothing but their own freedome, and the freedome of England, and the maintainance of the purity of Religion, whereby the

eyes

eyes of our nation were alſo opened to take notice of their oppreſſion under that inſupportable yoake of the Biſhops.

N. Were not the English exceeding jealous of this invaſion, and did they not indeavour by all means to drive the Scots out of the Kingdome?

E. In no wiſe; but (on the contrary) all were glad that ſuch a reformed leager was in England, which gave ſome freedome to many that ſate bowing under the burthen, then alſo a great number of the gentrie went unto the king at York, laying open before him the grievances of the Kingdomes, and alſo of England, in divers notorious inſtances, deſiring that the Scots and they might have ſatisfaction, and that to this end a Parliament might be called, which the king alſo granted, whereupon the Biſhops preſently ſent their agents through the whole kingdomes to many hundreds, to procure Burgeſſes to their own minds, by them to hinder all their former proceedings, and to procure means to fall upon the Scots: which they knew how to effect by the Earle of Straſford in Ireland, where the Parliament had granted many men and divers ſubſidies againſt the Scots, that ſo they might to purpoſe bring under the Scots and the purity of Religion.

N. You report ſtrange things. The Biſhops faction did well perceive that it ſhould now come to the point, and therfore they took ſuch pains to get men after their own mindes in the Parliament, but did they effect it.

E In no wiſe; although they made uſe of the king himſelf to deſire (in many places) that ſuch & ſuch might be choſen, but the inhabitants would not ſuffer themſelves to be ſo over reached; but as the election of Parliament men is in the power of the commons, ſo have they choſen none, but ſuch as with whom they knew religion

and

and the liberty of the land to be in higheſt eſtimation, and went with abſolute power as their Deputies, ſo that the Parliament being independent in her reſolutions, and having power out of her own head, to make and alter lawes, to appoint impoſitions as great and as many as it will, therefore every good man was carefull to ſend conſcionable and couragious men, that could not eaſilie be overcome, either by deceipts or promiſes; but goe reſolved, to ſuffer all thinges rather than to yeeld to any thing that ſhall be to the leaſt damage of the Inhabitants, as ordinarily divers Parliament men at the diſſolving of the Parliament have beene by the King ſet in the Tower, becauſe they durſt with ſuch libertie reſiſt him in the Parliament, to the advantage of he inhabitants.

N. That is a great priviledge of the inhabitants of England, that all free-borne doe chuſe and appoint to the higheſt aſſemblie, there can be no cup prepared that can corrupt ſo many thouſand men, the commons are ordinarily good, all the corruption is about the head, and the great ones, who to get into places and offices carry themſelves a loft, and they are no ſooner come upon the cusheon, but preſently they are Politicks, though they were never ſo good Patriots before; which we have alſo had experience of in our popular goverment; Many ſo long as they are citizens, are lovers of Religion and Libertie: But ſo ſoone as they come into the counſill houſe, then obſerve they preſently how the winde blowes, and ſuffer themſelves to be miſſe led by ſome great ones that beare ſway in all aſſemblies, and begin to be enemies to Religion, and helpe to ſuppreſſe the cities and provinces, making one or two maſters, who then direct all things in goverment for themſelves,

and their fat offices: yea it goes so grosse in this point, that 't is to be feared, that the Commons shall one time or other go to pot; oh, that there might be once amongst us also, a general Parliament assembled, for the redresse of that great declining amongst us! and that the governours themselves (though upon their Oath, and for all those advantages which they reape by the goverment) would take care to maintein our dear bought freedome, and watch to the furtherance of the prosperity and welfare of their citizens: then should the lords have honour love and all things from their subjects who with great affection are taken up with all those lords which shew themselves good Patriots.

E. Yea, have you also flatterers amongst you? I thought that all Netherlanders were free born, & that the blood of their forefathers was in their veins, who did not fear the mighty king of Spain, but adventured their lives and estates for their liberty and would not be slaves to these or any. Whom hath any man need to fear amongst you? you have no Soverreign, the cities themselves make the sovereignity amongst you, every Lord amongst you is a member of the assembly, and each can have in himself great attention, and power, if they be but wise enough to imploy it.

N. You speak with understanding concerning our goverment; and no man needeth to be a slave, if every one were content with his own, and were not too ambitious; but there are many who (for an office, or to remain on the Cushion) fear not much to damme their souls, and to ruine their countrie, & to give away all to some great ones, to make the cities Amen-sayers, and the provinces slaves, that by their means they may effect that which the time all too soon (as is to be feared) shal manifest, but we digresse from our purpose, tell me then how had the

the Parliament its beginning, and how all things went there.

E. The Parliament by Gods wonderfull direction, againſt the wil of all the great ones, are come together, & after that the Scots had shewen the end of their falling into England, that it was not out of any covetous deſire either of the goods or bloods of the English nation, but only out of an upright deſire and love to their own freedom, and the freedoms of their loving and affectionate Brethren in the Kingdome of England, then have they preſently more exactly underſtood one an other, and the Parliament began more narrowly to conſider the diſorders of their own ſtate.

N. So was there then preſently concluded a brotherhood between the English and the Scots? O wonderfull work of God! that knew how ſo ſuddainly to remove that diſperſed jealouſie; and to uſe ſo ſmall a nation; (but full of courage and religion) to open the eyes of the mighty Kingdome of England, to affect their own freedomes. But how did the Parliament then farther proceede?

E. That would be too much to relate but we will only point at ſome principall things? They have firſt inquired what were the inormities of the Kingdom, and who were the cauſes thereof, and they found ſuch a maſſe of corruption, that in the whole Kingdom (either in the church or common weal) there was ſcarce any thing ſound, and all occaſioned principally by the Bishops, and ſome *Eſpaniolized* English about the king, as it was manifeſted to the Parliament daily by an overflood of requeſts, and greevances of the inhabitants, out of all quarters of the Kingdom, with the ſubſcriptions of many thouſands of men, exhorting them to remove the evill, and Authors thereof.

N. We may ſee that the boil was ripe; for the launce no ſooner came neer it, but preſently the matter iſſued out. But what were thoſe matters which they found out?

E. Concerning the church matters and the exorbitances thereof, I have noted them before; there was a generall crye againſt them, all calling for the depoſing of the Biſhops, and the rooting out of their Hierarchie: whereupon preſently there aroſe a great adoe, and oppoſition of the whole Epiſcopall faction, eſpecially in the Higher-houſe, where they about fower and twenty or more are members, and alſo all the Papiſh lords of the Vpper-houſe which were alſo 24. or more, which conſtantly held with the Biſhops, whence men may eaſily judge what correſpondence the Biſhops have had with the Papiſts, who ought by the form of their office to have been ſo far ſeperated from them, as light and darkneſſe, Chriſt and Belial: ſo that whatſoever was concluded againſt them or their popely inſtitutions in the Lower-houſe, was preſently oppoſed in the Vpper-houſe; ſo that there could be no proceeding, till by degrees divers matters were diſcovered, whereby now theſe Biſhops are in the Tower, and at laſt the Arch-Biſhop alſo for divers heavy accuſations which the Scots brought in againſt him, by whoſe abſence the good Lords of the Parliament procured now one, and then an o her good reſolution, to the hinderance of many ſorts of newly appointed inſtitutions.

N. Theſe are great beginnings of Reformation, it is wonder that the Biſhops have not (as it began to be thought of them) incited the king (with whom they are at all times converſant) to diſſolve the Parliament as other Nimrods have done in the like caſe.

E. That

E. That was prevented, for the Parliament being desired to graunt the King certain ſubſidies, have graunted the ſame upon this condition, that the King should paſſe an Act, that he should not diſſolve them but by conſent of both houſes, which he hath ſubſcribed; beſide there were many thouſands of apprentices ſtood up in London to defend the Parliament, deſiring that the Arch-Biſhop and other bad inſtruments might be puniſhed, ſo that the Parliament could not be diſſolved, eſpecially ſeeing the Parliament men had bound themſelves to each other by oath, not to depart till all things were redreſſed.

N. Therein hath the King yet manifeſted an inclination to reformation, in that he hath graunted the Parliament ſuch an act.

E. The King perceived well in what hatred all his ſervants that were about him were, by reaſon wherof many through an evill conſcience fled to France, or the Netherlands, ſo that the King without the Parliament could not have quieted the people, and therefore he was neceſſitated to agree to it, hoping (through his authority, & thoſe perſons which he had in the houſes) to bring all yet to his own minde: but the King was too great a Patron of all the malignants, which he ſought to ſave, that made the members more and more to ſtrengthen themſelves againſt the King, to reſiſt him therein: whereupon the King put on the foxes skin, diſſembling, and abandoning many perſons; yea did paſſe an Act that the Biſhops should ſit no more in the Higher houſe, which gave great content, and had the king left all his bad ſervants, and joyned himſelf with the Parliament, there had never bin a more mighty king in England then this.

N. I am alſo of that opinion, but do we not ſee ordinarily, that the ſervants of Kings and Princes, abuſe

their maſters, with calumnies and lyes againſt the beſt to diſplace them, and then alone to abuſe the ear of Princes to their own ends, not careing whither their maſters be beloved or hated, if they can but be great with them, and by their power work but their own paſſions againſt others. It goeth alwayes ſo amongſt us alſo, that the ſervants that are moſt about our Prince in all places where they have authority, bring in drunkards, and novices: thruſting out the antient, honorable, beloved, grave gentlemen, to the great diſtaſt, and offence of the Comunalty and that by falſe reports brought to his Highneſſe againſt them, who unwittingly, and without his fault is therby ill thought of in all places, as if he where a patron of ſuch vile perſons, which we muſt notwithſtanding judge to be far from his princelike diſpoſition. But tell me, what is there more fallen out in the Parliament?

E. Continual Requeſts of the inhabitants, ful of complaints againſt the Kings Courtiers, concerning the great oppreſſion which they have uſed over the people in *Monopolies*, and unjuſt impoſitions, whereby they have drawn millions from the comunalty, part for the King, but moſt for themſelves, wherof many that ſate in the Parliament are found guilty, which were preſently put out of their commiſſions, and places, as well in the Higher as the Lower houſe; whereby the Parliament was more and more refined; which being diſanulled, and declared to be unlawfull to the great content of the common alty, who thereby have gotten more affection to the Parliament, and given them the more incouragement, to proceed in the Reformation: ſo that they themſelves have cauſed the *Earl of Strafford* to be apprehended, made his proces, and proved that he had brought the King to many bad enterpriſes; made him break his covenant with the Scots, tyrannized over the Irish, as was daily confirmed by a thou-

thouſand abominable inſtances out of Ireland: held the Dominion for himſelf, compelled the Parliament of Ireland, to graunt great ſummes of money and men to imploy againſt the Scots, and other criminall cauſes more, for which they have (with an enforced conſent from the king who would willingly have ſaved him) beheaded him, and ſo made him an example, whereupon yet more that were alſo guilty are fled.

N. This was a great reſolution of the Parliament, and I wonder exceedingly, how they could bring the King to conſent unto that, ſeeing I have alwaies underſtood, that he was one of the principalleſt inſtruments, by whom the King hath brought out his deſignes having promiſed to maintein him.

E. The King hath done much for him, taking all his guiltineſſes upon himſelf, & by practiſes hath ſought to get him out of the Tower: but the ſtream was too great againſt him, as wel of the Parliamēt who manifeſted unto the King by many learned lawyers, that he was worthy of death, as alſo of the people that by force would have him out of the way: ſo that the King muſt (although exceedingly conſtrained) conſent thereunto; but he did not ſubſcribe the ſentence himſelf, but cauſed it to be done by others.

N. There cometh to my minde the Marriage of the young Prince, tel me once, how it went about that, for he was in England, when the Deputy of Ireland was executed: I think I have heard ſome ſay, that it was thought, that the young Prince would have made interceſſion for him to the Parliament; but I underſtood that he did it not, leaſt he ſhould thereby gain the hatred of the people, which ſhould be diſcommodious for him.

E. Concerning the Marriage of your Prince, it was firſt ſet on foot by the Queen Mary, being in the Hague,

to make her acceptable: but many judged that she meant it not: for being in England it was oppoſed by her faction, as alſo by the Biſhops, and moſt of the Courtiers and great ones which are yet by the King: but the Parliament did exceedingly preſſe it forward to hinder, her, that she should not go to Spain, from whence she was ſolicited by many Ambaſſadours, one after an other; but to marry with a Reformed Lord, who preſently coming into England, was gracious and welcome to the inhabitants, ſo that in the end that Marriage was ſolemniſed, & made ſure, to the great content of the good inhabitants in England, who have judged that it would be a faſter bond, to maintain rhe true Religion, reſiſt the Popish faction, and binde the king faſter to the Parliament: but I hear that many amongſt you have bin much troubled about that Match.

N. I know nothing of that; all, have accounted it alſo a good Marriage for our ſtate, thereby to make yet a neerer friendship with England which is of one faith with us. Onely ſome are troubled leaſt by this Marriage, all the corruption pride, vanity, and ungodlineſſe of the English Court coming over with her should break in upon us, ſeeing that our nation at this time is exceedingly inclined to pompe and novelties, to the ruine of many.

E. No that is not it which I have heard: but I have underſtood that ſome were jealous of this great Marriage, becauſe they thought it might be an alurement to the young Prince to affect the Sovereignty of the Provinces, whereunto his Father in law, and his Uncle the King of France, should help him.

N. Thoſe are but evill aſperſions, like thoſe wherwith Prince Maurice was accuſed by the Arminians, for therewith our Prince should win nothing, but looſe much: for he hath now more to ſay than any Duke of Gelderland,

or

or Earle of Holland, or Zeeland ever had: disposing of all places and offices in the state and Camp, by which meanes every one reverenceth him, and seeketh to doe him all manner of service; without having any burthen of warr to beare, or to have his head troubled from whence the money should come, to manteyne the warr, he lets the States take care for that: so that it is not to be thought, that there is one hair on the Princes head, that thinks therupon; Besides his Princelike Excellency hath been brought up in this land, and knoweth the nature of our Netherlanders, who should not be brought under any Soveraigne, every one would rather adventure his life and goods, as they have done now these sixty or seventy years, than that they should let go their liberty, or stand under the absolute goverment of one Sovereigne; Should that be ever attempted, it would prove the ruine of the land, therefore it is not to be thought, that the King of France, or England, would lend any assistance thereunto although the Prince should desire it. How dangerous it is to entertain Soveraingty hath bin well to be seen in the King of Bohemia: the English nation hath yet too great a feeling thereof, than that they should attempt the like again in any of theirs, and therefore entertein not such callumnies. let us leave this, and return again to the English affaires. What more hath since that passed there?

E. After that both the English, and Scots leager, was cashiered, the King went into Scotland, where he disburthened the Scots, and pronounced them free from rebellion, confirmed all the Acts of the Parliament, and the resolution of the Synod, and declared that they were falsly accused by him whereupon there was made a new covenant betwixt the King and them, as also with England, to the great joy of both the Nations, who therupon

have performed ſolemne thankſgiving in both the Kingdoms, that GOD the LORD hath brought to ſhame the evill counſillers about the King, who alwayes incenſed him, thereby to cauſe war between the two Kingdomes, that ſo by the help of the papiſts, and the force without (as they perſwaded themſelves) they might be maſter of the King and the two Kingdomes, to root out the true Religion, and bring in popery; but GOD be thanked, that hath made the King to ſee, how ſhamefully they have poſſeſſed him againſt Scotland, that he himſelf before the whole world muſt call in, and nullifie all his poclamations againſt the Scots, as having unjuſtly proceeded againſt them.

N. So knoweth GOD how to bring the Counſils of the wicked to ſhame. GOD preſerve the King that he may no more hearken to thoſe bad inſtruments, that he come into no greater danger, which I exceedingly fear, for I have heard that moſt of his bad Counſillers are yet with him, & thoſe that are fled for their miſdeeds, do yet hold correſpondence with the King, and eſpecially with the Queen, who is a papiſt, and hath many Jeſuits about her, who together will never reſt, but alwayes ſtir to bring in the popish Religion, and to incenſe the King thereunto who is kind and hearkeneth much to the Queen; what think you thereof?

E This troubleth many amongſt us alſo exceedingly, ſo much the more, becauſe it hath appeared to the Parliament, that the Queen by an Act in her name, ſubſcribed by the Secretary which is fled to France, hath ordained a faſting-day amongſt the Papiſts, to pray to the Saints, that the great deſigne, which was in hand, for the favour of the Catholikes, might proſper; from whence may be eaſily gathered, that ſhe hath knowledge of all thoſe bad deſignes.

N. Yea

N. Yea, is it ſo? Then ſhall you quickly ſee, though (ſo long as the king is among the Scots, who open his eyes) it now goeth well with him, that he ſhall be ſoon otherwiſe led, when he ſhall return into England to the Queen and his bad counſellers; for if they knew how to make the king unfaithful, and to break his kingly word, in that firſt agreement made between him & the Scots whereupon the Scots layed down their Arms, and ſurrendered the Caſtels and Forts in Scotland to the king; they wil know how to do it yet once more (as is to be feared.) But tell me, have I not heard, that there are now and then many treaſons diſcovered?

E. You muſt not have ſo bad a conceipt of our king: but that there are divers treaſons diſcovered, is true, both before the kings goeing into Scotland, in the time of his being there, and alſo ſince his return thence unto London, and eſpecially there is diſcovered (by ſome intercepted letters written out of Scotland to London) a treaſon againſt the principalleſt Lords of Scotland, by ſome great ones in Scotland; as alſo againſt the eminenteſt gentlemen of the Engliſh Parliament, whereupon the papiſts in all quarters ſhould inſtantly have ſtood up, maſtered the Tower of London, and in all parts over run the ſtrong holds, and then have maſſacred thoſe of the Religion, according to the example of the murther in Parice.

N. O horrible deſigne, if it were ſo! but were theſe not counterfeit letters, by that means to make the communalty more inraged, and to ſtick cloſer to the Parliament?

E. Oh, that it had been ſo, that they were but ſhadows, & flouriſhes! yet many things that followed therupon do demonſtrate that it was but all too ſurely intended, for there are many great ones before this appre-

hended in Scotland, which had intended to have maſſachred ſome of the greateſt, as was diſcovered by ſome, who themſelves should have had a hand in it, for whom the King did intercede before his departure out of the Scots Parliament, which did alſo pardon them, where of they ſhall in time feele the ſmart. In England a french Cooke hath confeſſed, that he had undertaken to poyſon all the meate at a certaine feaſt, where all the principalleſt gentlemen of the English Parliament should have been, by that meanes to have murdered them.

N. O wonder full worke of God, that diſcovereth ſuch hellish deſignes! theſe come no other wiſe than out of the boſomes of the Ieſuits, who after the example of their father the devill, are murderers of men; I rulie out of theſe inſtances, it ſufficiently appeareth, that the traitors were in the knot, but should there be any thing of that, that the papiſts (if this murder had ſucceeded) should have betaken themſelves to Armes?

E. There is nothing more ſure; for ſo ſoone as the treaſon in Scotland was diſcovered, then did the Papiſts of Scotland ſtir up the English, to proceede nevertheles with the deſigne, as alſo the Ireish did revolt at the ſame time; who (as is probable) had no certaine intelligence of the ill ſucceſſe, which the deſigne in England and Scotland had; and therfore went they forward with the concluded work, as alſo certain of the chief in this rebellion being taken priſoners have confeſſed, that there was intelligence concerning this point, between the papiſts in Ireland, England, and Scotland, & that with the knowledge of the Queen, whoſe leager they have openly profeſſed themſelves to be; ſo that the effects have ſhewed, that while the King was buſie in England and Scotland, with deep proteſtations, declarations, and remonſtrances, to manifeſt his zeal, for the reformed Religion againſt

gainſt the Papiſts whom he hath cauſed to depart from his court, and from about London, with giving out sharp Proclamations againſt them, to make all the world believe, that he meant it; In the mean time, not withſtanding that, the Queen and the Minions, and counſillers of the king, were buſie, to raiſe up, ſtrengthen, and arm the papiſts againſt the Religion, Parliament, and good inhabitants of England, which made many to fear, that ſuch a thing is not come to paſſe, without the kings knowledge, though it be not to be believed, that a king should play ſo with his fidelity, certainly God would not ſuffer ſuch things unpunished.

N. A crafty country clown would judge, if that the king had no hand therin, he would not retein ſuch ſervāts by him, as were found guilty of ſuch miſchiefs, but punish them as traytors, to juſtifie himſelf: but is there nothing come to paſs, whence we may wel perceive, that the king is no longer in the Scottish aire, but hath forgotten all his fair concluſion in Scotland?

E. There are (ſure enough,) heavy things come to paſs, wherinto the king hath ſuffered himſelf to be led, which give great ſuſpition, that the king is yet ruled by the malignants, for the king hath ſuffered himſelf to be ſo far carried away by his bad counſill, that he went with armed men to the Parliament, and that as his ſervants themſelves have confeſſed to fall upon the Parliament Lords, whereby the king did put himſelf in the greateſt danger, to cauſe a common maſſacre, had not GOD himſelf wonderfully prevented it; for which the king hath yet thanked GOD afterward: for through but one unadviſed word from the King, thoſe blood-hounds ſhould have fallen on, as they alreadie began to juſtle, and ſtrike ſome gentlemen, coming to the Parliament.

N. This must have exceedingly distracted the Parliament Lords, and made great alteration amongst the people, for had that come to passe, the whole Kingdome should have been in an uproar. We may well see, that these counsillers care not, though they bring the King in great danger of his life, and spoil his Kingdome, so they may but effect their designe. But what was the issue therof?

E. Some of the counsillers to this work, are fled: the people began to fall upon the souldiers, the Parliament ensured themselves with a guard, and begun to perceive that is was coyned for them, which made the members of both houses unite themselves, with the more courage to take in hand the reformation. The malignants have so much the more incensed the King against the Parliament and his people, making him believe that he was not safe within London, whereby they induced him to leave London, and go into the country with his Son, that by his absence from the Parliament, all resolutions might be the easier hindered, & to make farther distrusts between him and the Parliament, of which also we dayly perceive the effect, for notwithstanding that the Parliament have bin very instant, to get his Majesty again to London by them, and to remain by the affairs of the Kingdome, yet all was in vain. How great security they have also promised the King? But he is yet departed farther and farther, to the wonderful hinderance of all the affairs of the kingdome.

N. These were all bad signes of farther mischief, for if the malignants be so powerful with the King, that they can make him to forsake his great counsill, (who in all her actions hitherto hath manifested nothing els but to be Advocates for the Religion, prerogative of the King, & Defenders of the priviledges of the inhabitants) to be take

take himself wholy to their counsil, so shal they in the end draw him wholy from his Parliament, and bring him into a civill war. But how goeth it in the mean time with the Irish rebellion?

E. It goeth there very pittifully the rebels are exceeding strong, almost master of all, and deal more barbarously with the reformed, than the Spaniards have done with the Indians, as appeareth by many printed papers, which maketh mens hearts to melt with grief, when they do but hear of their Tyranny, so that those of the Religion be in the extreameſt distresse, & relief cometh but slowly to them, so that we may fear that the rebels will go away with that Kingdome, which God preserve.

N. What is the reason that it is not speedily handled to send succour that way, for the King is well inclined to the furtherance of that work, as is not to be believed, but that he hath compassion on the poor people of the Religion, who every moment are in fear of death?

E. What shall I say? Oh that it were so, that we had no reason to believe it; the Irish brag that they are the kings leager, and have no other intention, but to maintein him against the Parliamēt, for whatsoever ordinance the Parliament passeth for the hindering of the rebellion in Ireland, the king refuseth to subscribe, or delayeth it so long till the occasion to send succour is by past, without taking this work to heart, or incouraging the inhabitants thereunto; yea the King sheweth that he is quite otherwise conceited against them, than he was against the Scots; these he proclaimed presently rebels, beset their havens, gave their ships to the prey, when he would not but by great adoe suffer the Irish to be declared rebels by publication, whereof he would have but forty copies printed, that this proclamation of the Kings should be the lesse known, when he hath declared the Scots re-

bels

bels by a thouſand Proclamations, yea he hath cauſed this to be read in every pulpit, and ſo manifeſted more affection, or mildeneſſe, to the papiſticall Irish; than to the reformed Scots. Every one may from hence judge, where the King, or his counſill is lodged.

N. I begin wholy to believe, that the Queen hath made the King ſure to the papish faction: and though he be now faire of the Religion, and meaneth not to root it out, they should yet bring him thereunto; to the deſtruction of himſelf, and his Kingdome. GOD open the eyes of the King, to take notice of thoſe Achitiphels, & ſons of Belial which are about him, & to be ware of them; O unhappy Kings that meet with papish Wives, who thruſt forward their husbands (unawares) till they be drowned in tumults! Oh that this bad inſtrument were ſeperated from the King!

E. There is great likely hood thereof, for the Queen hath made it known to the Parliament, that she with her daughter would come hither, to the Hague, by the young Prince, her ſon, which the Parliament hath aſſented to; and she is come already, fetcht in by your Prince, and welcomed in the Brill, & therupon come with the young Prince to the Hague, where ſhe was ſome daies entertained in the lands behalf, and welcomed by all the counſils.

N. You tel me now ſome news, which doth not pleaſe me very well, this muſt have a bad foundation, that a Queen should ſo come out of her Country, while her husband with his inhabitants are in ſuch diſtraction, and that shee her ſelf ſo inconſideratly and unexpectedly should bring over the young Princeſſe, before the appointed time, GOD graunt that she bring not the two diviſions of England, into our Land, or ingage our Prince, or State, for the King, againſt the Parliament, which should cauſe great ſtirres here in our Land.

E. This

E. This was alſo feared in England, that she should uſe all means to get in this State, againſt the Parliament, for the King, whereby great diſadvantages should happen both to the good partie, as alſo to Netherland it ſelf: yet it is hoped, that the Prince of Orange, and the States of the Land should keep themſelves out of this, and not meddle in this matter, but hold themſelves neutrals, ſeeing they know well, that the Parliament ſeeketh but to maintain the Religion, & their Priviledges; on the contrary the Kings counſill intendeth nothing, but furtherance of the popish Religion, and oppreſſion of the inhabitants as hath been before plentifully declared.

N. It is a needleſſe fear, our State shall in nothing reſiſt the Parliament, els we should condemne our own war, their cauſe is juſt as ours was in the beginning, when the States of the Land mainteined the Religion, & freedom againſt the King of Spain, wherein the English Nation did help us: far be it then, from any true hearted Netherlanders, that they should reſiſt the Parliament either in counſill or action, yea if it should come ſo far, all should rather help the Parliament, than the King. If the King get the upper-hand, the papish Religion shall be exalted, yea the King himſelf, and all welwillers should be ruinated: if the Parliament prevail, ſo shal the King be yet well preſerved, and honeſt men shall dwell in reſt.

E. Our fear is not without reaſon, for now of late ſouldiers and officers which are, and remain in the ſervice of the Land, and hold their gages here, with much ammunition out of the Magazines of the land, have bin ſent to the King, at the requeſt of the Queen, & with knowledge of thoſe, from where the man is now loſt: What is this els, but to give the knife to cut our own throats & yours? for which we have cauſe to proteſt before God, and the world, and call for vengeance thereupon; This exceed-

ingly distracted our Nation, that they have not so much favour shewed them, as the Scots, with whom they have not so handled.

N. If it be so, you have reason to be distracted, we have also as great cause: for in so doing we disfurnish our selves of amunition and men, that we might be the more easily fallen upon. To do so, is the head, and if the commons should know it, it would not go wel with them. I cannot receave it that the governours would trouble themselves herewith, for though there were many slaves among the Lords, yet there be many good cities, that would take it upon them.

E. You judge well, for they of Holland take it exceedingly on them, have well received the messengers of the Parliament, at their intreaty have arrested divers ships with amunition, that would go to the King, notwithstanding the deep protestations of the Queen against it: they also will that those shall be sought for, that have sent away the former amunition without their knowledge, yea they presse this point so far, that they have sent a message to them of Zealand, to be one with them in this point, and other points tending to the maintainance of the freedom of the Land, which is there also exceedingly wel taken up, and concluded to the contentment of those of Holland, although it were there stoutly strugled against: God graunt that the Provinces may understand it so likewise.

N. Sir, whence heard you all this, you must have listned with a curious ear, you tell me here choice tydings, God must be praised for the zeal of the honorable States of Holland, this is a token that there must be yet many good Lords there, God make their nomber tenfold more and so incourage them, that neither by promises, nor deceipts, they may be won to desist from this good begun

work,

work; their reward shall be with God, and all good inhabitants shal carry them upon their hands, and with them, adventure all for the freedom.

E. We doubt not of the affection of the Commons: but they know not many times, that their safety dependeth upon ours, and that this doing is not for us alone, but for them also: But the Governours see this well, and therefore we hope that they shall be for us, as for themselves, as it is also very needfull; for the Queen doth not cease to be on his Highnes ear, to ingage himself, and assist her with men, and mony, for the Marriage sake; yea she regardeth not to write to the King, that the Prince hath afforded her all help in this thing already, which must be receaved with discretion, for she can write that, to animate the King, although there be nothing of it, such practises go through the world, she pawneth still daily the Iewels of the Kingdom, knoweth how to send officers privately, with amunition to the King, which by little and little through the wonderfull providence of God falleth into the Parliaments hand, by which all her designes are discovered, like as God from time to time hath brought to light all enterprises against the Parliament. God graunt it may be alwayes so.

N. All good men are with his Highnes exceedingly perplexed, who by this Marriage, is in a great streyt, on the one side he would willingly give content to the Queen and the King, being so neer bound unto them by aliance, in regard of his son; on the other side, the best governours, and body of the inhabitants incline to the Parliament, whose good wil doth most concern his Highnes, for therwith he must keep house, God give his Highnes wisdom, that he sail not against the stream to ingage himself farther with them that no farther diseases or unquietnes come upon us and England. But tell me how it goeth forward with the Kings matters.

E. I have gotten even now, a Letter from England, that the Earle of Eſſex with the Leager is marched towards the King, firſt to deſire his Majeſty by requeſt to be pleaſed to joyn himſelf to his Parliament, and in caſe of refuſall to ſee if he can free his Majeſty from his bad counſillers, with ſo little blood shed as he can.

N. But I hear that the King hath alſo a mighty leager, & beſides that, he gets the Papiſts dayly to his aſſiſtance, yea, that he himſelf hath called them to aide him. Tell me once what there is, concerning that, for that should manifeſtly oppugne all his former deep proteſtations, wherein he hath many times cal'd God to witneſſe, and thereby should before GOD and the whole world, make himſelf a perjured perſon, juſtifie the Parliament in their proceedings, and let every one ſee, that they intend nothing but the ſuppreſſion of the freedoms of the kingdom, and the Religion.

E. That is certain, that the papiſts who were diſarmed by order from the Parliament, have at their requeſt received expreſſe order from his Majeſty, to arme themſelves, for his, and their own defence.

N. But we wonder, that the Parliament hath ſo long delayed: they might long before this time, have more eaſily beſet the King, when he had but 2. or 300. men with him, now it will coſt much blood, & ſpoil England.

E. The Parliament have taken the mildeſt way, and alwayes hoped by humble meſſages, ſupplications, and high preſentations to the King, to mollifie him, open his eies, and bring him again unto them: Now they can manifeſt to all the common people, and before the whole World, that they are brought, by the greateſt neceſſity, to the laſt remedy of open war againſt their King, and are free from all the innocent blood.

N. The Parliament sheweth themſelves to be right fa-

fathers of their country, that ſeek to content their inhabitants ſo much as they can. God give them wiſdom, and courage, to do all things according to juſtice, and right, in ſincerity before God, for his holy truth, to the rooting out of papacy, and then they need not fear, but God will further his own cauſe.

E. This the Parliament Lords of both Houſes, have profeſſed with high and deep oaths, and all their actions alſo manifeſt the ſame. But they about the King ſhew, that they have ſworn the deſtruction of the whole Kingdome, for they do nothing but pilledge and ſteal, and eſpecially from the beſt inhabitants, and ſuch as are known and commended for their godlineſſe, whom they have upon a roll, not to paſſe by their houſes, before that (like a company of ungodly perſons) they have turned all things upſide down, and like barbarous men, have handled the men, and women, and children. So that 't is to be feared, if theſe blood thirſty perſons ſhould once get the upper hand, and effect their deſigne, there would follow as bloody dayes, as in the time of Mary.

N. In truth, the eſtate of your kingdome and church is exceeding pittifull, it is wholy a popiſh work, the Lord go forth with the Parliaments Leager, & bring to ſhame ſuch blood thirſty men; have you not heard, whither any thing hath paſſed between the two Leaguers?

E. I got even now writings, that the 2 Leaguers are on each other, that there hath bin a fierce battail, yea, with great advantage for the King, ſeing that 2. Regiments of the Parliament preſently took flight, but the Earle of Eſſex, with ſome other aſſiſtance, fell on with new courage, and have after a bloody fight, put the kings folk to a retreat, and with honor and advantage kept the field, ſo that on the kings ſide well 3000, and amongſt them

many great ones, were ſlaine, andon the Parliaments ſide but about, 400. God the Lord fought for them.

N. This was a bloody beginning, God ſtay this fury, heale the wound, appeaſe the quarrels, and change the warr into peace.

E. There is little ſigne of it, for the King ſeemeth rather to be a king of a pillaged people, & waſted country, than that he ſhould ſtudy to agree with the Parliament; to the reforming of the Kingdome, yea ſince this battail, his folke, and eſpecially Prince Robert, have to the great diſtaſt of the English who have bin ſo tender hearted of their troubles more, and more inraged, plundered Banbury, and ſome other places, and uſed the people moſt ſhamefully, and ſo they approached cloſe towards the city of London, with their leaguer, there to share the beſt boote, if they could but get it.

N. There muſt then needs have been great feare in London.

E. You may wel thinke that, but there was good order held in all places within and without the Citie, watch ſet at all paſſages, and ordnance planted, beſides this the Earle of Warwicke is on foot with a new leager, to joyne with the Earle, of Eſſex and then apparantly to fall againe upon the kings leaguer. God, graunt that we may heare good newes, I muſt goe about my buſineſſe, we muſt breake off, till a better oppertunitie.

N. One word more, is there no more hope of an accommodation?

E. Thoſe that now ſpeake of an agreement in the Parliament are fearfull hearted men, and it may be alſo many of them not true hearted enough, the buſines is goen too farr; not with ſtanding ſeing many have good hope to bring the king to a good agreemēt, therfore the good members of both houſes, to give unto his Majeſtie full

ſull meaſure, have againe nominated certaine perſons to deliver a requeſt to his Majeſtie, tending to peace and agreement, and ther upon ſome interceſſons begun, but they in the meane time fell upon the Parliaments troopes, and occaſioned new blood shed, contrary to all proteſtations, and ſo all proved fruiteleſſe, and now all things are made ready in London, to adventure the ut moſt for the religion, and libertie. The people are full of courage, alla like willing to pawne their lives upon it, and a new bloudy battaile is ſpoken of: the Lord fight for his.

E. Well is the cauſe ſo exceeding pittifull? how shall we anſwere it before God, that we take no more compaſſion upon you? God shall ſee and ſearch it, that we are now ſo careleſſe, knowing nothing but of divellish masking ungodly and wanton ballades, and daunces, ſuperfluous meals, wherwith we dayly pamper our ſelvs as on afeaſt day; and the queene of England with our greatoues cā make themſelves merry with theſe, in this time of ſorrow, as if this miſery concerned thē not, how can it goe well with them and us? is it now your turne, it can quickly be ours, my heart is ſo over whelmed with ſorrow, that I can ſcarce ſpeake any more. I thanke you for your friendly communication, I ſhal pray to God for England, that he will ſpare that glorious Kingdome, diſcover the malignants, open the eyes of the King, and alſo of all our ſtates men, that we may either remaine neutrall, or chuſe the right partie. Fare well my good friend, If you heare any more newes, I pray make me partaker thereof.

FINIS.

ERRATA.

Pag: 18, lin: 24. for butifie read, but fifty
P. 20. l. 16. for ? note ! and for ! note?
P. 23, l. 16. inft read juft
P. 27. l. 14. for therento read there.to l. 19. for ? read,
Pag. 34. l. 23. for herby, read hereby
Pag. 35. li. 31. for civilty, read civility
Pag. 36. l. 17. read not hold l. 21. read Committees
Pag. 37. l. 4. read It may be l. 10. read Synod

A 22.

LETTER

Written from

WALSHALL,

By

A Worthy Gentleman to his Friend in OXFORD, concerning

BVRMINGHAM.



April 14th

Printed in the yeare M.D6.XLIII.

A LETTER WRITTEN FROM WALSHALL by a Worthy Gentleman to his friend in *Oxford* concerning BURMINGHAM.

Sir,

HEaring of the approach of Prince *Rupert* his Highneſſe, and comming according to my duty to attend him, In my way I heard of the miſerable deſtruction of *Burningham* by fire; which I muſt confeſſe tooke the deepeſt Apprehenſion with me of any one accident ſince the begining of theſe unhappy diſtractions, as preſenting to my veiw a Picture of the preſent eſtate of *Germany*, and as by a Proſpective ſhewing me (not very farre off) the Scene tranſlated from thence hither. This ſad

thought drew me to a more narrow enquiry of the cauſes of the burning of the Towne, and whether it was done by authority or no. And I found that the Inhabitants of that Towne were they who firſt ſtirred up thoſe of *Coventry* to reſiſt the King, and that about 300 from thence went into *Coventry* to defend it againſt the Kings Forces, that from thence they ſent 15000 Swords for the Earle of *Eſſex* his Forces and the ayd of that Party, and not onely refuſed to ſupply the Kings Forces with ſwords for their money, but impriſoned diverſe whò bought ſwords, upon ſuſpicion that they intended to ſupply the King's Forces with them. That afterwards when His Majeſty marched that way with His Army, out of His Princely goodneſſe and in hope that His Grace and favour would prevayle wirh them to turne good Subjects, he gave expreſſe order that they ſhould not be plundered, and becauſe ſome were plundered (though but a few and very little taken from them) there was exemplary Iuſtice done by the hanging of two Officers, And they had a ſpeciall protection granted to them.

Yet ſo little uſe did they make of the Kings

Clemency

Clemency, that the Kings Army was no ſooner removed from thence but they ſtayed all the Carriages which did not move the ſame day with the Kings Army, amongſt which was ſome of the Kings Plate and diverſe goods of great value, and therein they were ſo hearty and zealous that at their owne charges they carried them to *VVarwicke* Caſtle before the King was out of that Shire.

And they have ſtill Continued upon all occaſions violently, to oppoſe the King, and to ayd thoſe who have taken up armes againſt him. Inſomuch that they made fortifications about the Town, and ſent out parties to plunder the Kings freinds. And when his Highneſſe upon Munday laſt ſent one to them to take up his quarter at *Burmingham*, who aſſured them that if they would quietly receive his Highneſſe and his forces they ſhould ſuffer no injury, But otherwiſe they muſt expect to be forced to it, they refuſed to give him Entrance, and prepared themſelves with all their ſtrength to reſiſt him; and when his Forces drew neare they ſet up their Colours, and ſallyed out of their workes, and gave fire upon them, and with opprobrious ſpeeches revi-

led

led them, calling them *Curſed doggs*, *deviliſh Cavaliers*, *Popiſh Traytors*, and this was done not by a few of them but by almoſt all of them with great ſhouts and clamours. This could not but incenſe the ſouldiers, and the Prince to make his paſſage into the Towne was forced to give order for firing a houſe or two; but they retiring and flying, upon his entrance into the Towne he immediately gave order for quenching of the Fire, which was done accordingly, and no more hurt was done on Munday. But yeſterday his Highneſſe being to march from thence, and fearing what thoſe great Provocations might worke with the ſouldiers, he gave expreſſe Command that no ſouldier ſhould attempt to fire the Towne. And after his departure thence ſome ſouldiers (as yet unknown) having fired the Towne in diverſe places, he immediatly ſent to the inhabitants of the Towne, to let them know it was not done by his command, and therefore wiſhed them to quench it, but the wind being high and the Fire encreaſed, it could not be ſo ſoone extinguiſhed as was to be deſired.

One thing more I heard of at this taking of *Burmingham*, which made ſome Impreſſion with

with me, which was the death of a miniſter killed preſently after the entry of the ſouldiers into the Towne. But it is alleadged that he told the ſoldier who killed him, that the King was a Perjured and Papiſticall King, and that he had rather dye then live under ſuch a King, and that he did and would fight againſt him; and in his Pocket after his death were found ſome Papers ſufficient to make mee to beleeve the man was either mad, or one of the new Enthuſiaſts. It burdens my modeſty to repeat them, but the truth (which you will deſire to know) extorts them from mee. ſome of them were to this effect, that the 28 of March laſt he had a comfortable kiſſe from M^ris E. with ſome moyſtneſſe, and another day a Cynamon kiſſe from another woman, and another from one of 14 yeares old, with much more ſuch like ſtuffe which I bluſh to write.

And ſurely whatſoever the Principles of theſe Teachers may be, the concluſions made by their Diſciples is very ſtrange. One of the beſt ſort of their Priſoners here being diſcourſed withall concerning his taking up armes againſt the King, and demanded how he could take up

armes

armes in that manner considering his oaths of Allegeance and Supremacy, peremptorily answered, he never did nor never would take those oaths.

Sir, this I thought fit to write to you while the memory of the busineſſe is freſh, and though it be accompanied with theſe Circumſtances, yet it much troubles his Highneſſe that this Accident ſhould now fall out, he well knowing that they who are the great *Boute fieus* and Incendiaries in the State, will be apt to Calumniate him for the firing of this Towne, which he never Commanded or Countenanced, and the actors of which he is moſt deſirous to puniſh, and is moſt carefull to find out. And this narrative now made you may be confident is true, comming from

Your moſt humble and

Walſhall Apr. 5. 1643.

faithfull ſervant.

FINIS.

25

Manchesters Ioy,

K Stanley 17th Iuly

FOR

Derbies Overthrow,

OR

An exact Relation of a Famous victory obtained by the Manchester Forces, against the Lord STRANGE, Earle of

DERBY:

At *Warrington* in *Lancashire* : where the said Earle was beaten into a Steeple with the losse of many of his men.

With a true Declaration of what ensued thereupon.

Published to prevent mis-information.

April. 15.

Printed for Bernard Hayward, 1643.

Manchesters Joy,

OR

Derbies Overthrow,

OR

An exact Relation of a Barons vict-
ry obtained by the Nottingham Horse,
against the Lord STRANGE, Baron of

DERBY:

As it happened in Lancashire: where
the said Lord was taken Prisoner, and
with the losse of many of his men.

With a true Declaration of what ensued thereupon.

Printed for Bernard Hamnet, 1642.

Manchesters Ioy,
FOR
Derbies Overthrow,

Being an exact Relation of a great victory obtained by the Manchesterians, against the Earle of DARBY, &c.

THIS not unknown to all the Kingdome, that the Manchester men, since the beginning of these distractions, have behaved themselves like men, and to their lasting fame have expressed themselves worthy Champions for the Gospell of light, Loyall Subjects to his Majesty, in maintaining the

Lawes of the Kingdome, faithfull ſervants to the Parliament, in defending their Priviledges, and worthy Heires of Freedome, in ſeeking to preſerve the Liberty of the Subjects of this Land.

To give you a touch of ſome worthy exployts performed by them.

Firſt call to mind how long they were beſiedged by the Lord STRANGE, and how by their own vallour (encouraged and inabled by God) & perſwaded by the juſtice of their cauſe, they removed the Siedge, and forced the ſaid Earl to fly, and leave his Trenches, with the loſſe of many men.

Nor were they ſattisfied with their own inlargement, but conſidering that God had not lent them power and abillity to free and enlarge themſelves, but that there was ſome other end in it, which conſideration, produced a publike conſultation, that conſultation converted to reſolution, reſolution prompted them to action, and ſuch actions as were full of Honour, Religion, and Love, they made their freedome, the inſtrument

to

to preſerve thoſe that were in danger of ſurprizall, and to redeeme thoſe that already were ſurprzed, and all their actions, as farre as in them lay, tended to the ſecurity of the peace of that County, of which they were the leaſt conſiderable part.

Firſt they endeavoured to diſarme all Papiſts, and evil-affected perſons, to the end that they might be diſabled to diſturbe the peace of the ſaid County, by riſing themſelves in rebellion againſt the King and Parliament, or by aſsiſting the ſaid Earl and his confederates, who were actuall diſturbers of the peace of that County.

Second, they endeavoured to their utmoſt endeavours to expulſe the ſaid Earl and his Forces out of the ſaid County, and to take from him all ſuch Townes, or places of any ſtrength, which he had taken, and to preſerve all ſuch other places, as at the preſent he had not taken, to the end that they might be ſecured for the ſervice of the King and Parliament.

In this Service, they underwent many hot

hot Skirmiſhes, in which (if fame ſpeake truth) the ſaid Earle had no great cauſe to boaſt of his great victories, for had he not prevailed by his treacherous Deſignes, more then by his martiall attempts, I beleeve he had been a ſtrange Lord in thoſe parts before this time.

Yet notwithſtanding he hath ſo long eſcaped that deſerved judgement which dogs him at the heels, yet let him and his confederates know, that every minute the Score is inlarged, and the longer the time, the larger the reckoning, they that clime the mountain of iniquity, muſt come into the vale of repentance, blood muſt have blood, the perſecuters on earth, ſhall be perſecuted elſewhere, victory is not chained to his Sword, nor ſucceſſe to ſo bloody an abbettor of ſo baſe a cauſe, (as the advancement of ☞) that this is apparent, ſee the information which that County affoords.

It is informed, that after the Mancheſtermen had routted the town of Wiggen in the Connty of Lancaſter, where there was quartered

tered about foureteene hundred of the Earle of Darbies Forces, that Town being the onely place of receipt for Papiſts Goods & treaſure of papiſts, where they ſlew many, and tooke about eight hundred priſoners, and 5. hundred more quite routed, and above one thouſand Arms, beſides Ordnance taken, and treaſure, and Goods of papiſts, to the vallne of twenty thouſand pounds.

This victory beeing obtained without any conſiderable prejudice to the Mancheſterians, in reſpect of the great victory obtained, they were ſo fleſhed with this, that having rallied their diſordered Troops, who were ſcattered about the Town to refreſh themſelves, being ſomewhat weary after ſo hot a Skirmiſh, they marched towards Warrington, a Town of great ſtrength, where ſome write, the Lord Strauge was quartered where beeing arrived, they gave a ſuddaine, and valliant onſet, againſt the Town, which put the ſaid Earl and his Forces to ſuch a non-plus, that Maugre their reſiſtance, they were forced into the Church, to ſecure themſelves

ſelves, where without all queſtion the ſaid Earle is ſurprized, or ſlain, for there is in humane reaſon, no poſsibillity for him to eſcape but either he muſt yeeld upon quarter, or fight it out againſt ſuch odds, as death inevitable muſt follow, from either of which proceeds the ſuddain peace of that County, and happily of the whole Kingdome, he being one of the greateſt incendiaries and diſturbers of the peace thereof.

MVSEVM BRITAN-NICVM

FINIS.

